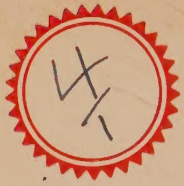

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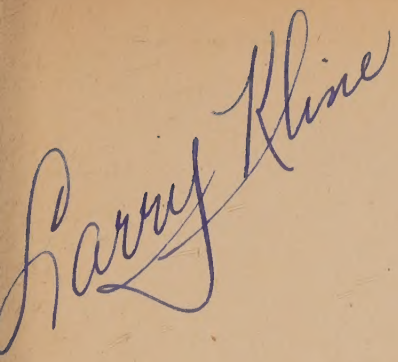

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Christianity

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Doctrine and Experience

BY

P. M. BUCK, D.D.

Author of "The Miracles of our Lord," "Mosaic Shadows" and "Spiritual Realities," etc.

SECOND EDITION

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PREFACE TO FIRST EDITION

A number of years ago the writer finished an outline of Christian Theology in Hindustani, the preparation of which occupied the spare time during a period of ten years. It has since been somewhat extensively used in courses of study for Christian workers, and in the different Missions of this language area. It was prepared with the needs of Indian Christian preachers and teachers in view. The book has also been read by hundreds of friendly Hindus and Muhammadans, and I have been impressed with the interest such have shown in the subjects treated. Two reasons have prompted me in putting the substance of the same book into English. First, such a work is wanted for translation into other Indian languages. A fellow missionary began to translate the work into English that a second translation might make it available for the workers of his district. Second, the English language is rapidly extending in India and its use becomes more and more common. A book adapted to India should have a worthy mission in that language. The present book is in nowise a translation of the former one. The subjects are the same, and the work in Hindustani has been freely drawn upon for help. But it has seemed better to follow an independent course in preparing the book in English. In both books an earnest and very prayerful effort has been made to give their readers an inside view of Christianity. Its teachings have been linked on to the experiences of the spiritual life. The work is not controversial in character. No effort has been made to compare Christianity with other religions. The object has been to set the religion of the Bible before Indian readers by itself that it may be seen in its own light. Works on comparative religion are not wanting, and have a

very important mission. Of purpose in writing the present volume that field has been left to others. As the forms have come from the press, the work of translating it into several other Indian languages has been going on. If it can have a modest mission in extending the kingdom of our Lord, whether in English or other languages, the object of its production will be fulfilled and the writer will feel abundantly rewarded for the labour involved.

P. M. BUCK.

MUSSOORIE, INDIA,
October, 1914.

PREFACE TO SECOND EDITION

Nearly a quarter of a century ago the author was appointed to a district in our mission field, and found himself in charge of some scores of Indian workers with the most meager knowledge of Christian doctrines. These and scores to come with similar deficiencies were very largely responsible for the instruction and evangelization of the few thousands of converts then present and the oncoming multitudes in a region where well above half a hundred thousand have been added to the Christian community since that time by baptism. To train and fit such workers for their high calling was the chiefest ministry of the missionary in charge. To accomplish this purpose he began very soon the preparation of series of lectures in Christian Theology, and carefully drilled his workers in their teachings from year to year. Such lectures were delivered from time to time in neighbouring districts as well. Indian workers soon wanted them in print for more careful study. During nearly a quarter of a century of missionary service, largely evangelistic, previously rendered there was no thought or literary effort. To meet the pressure of local need the writing of said lectures was begun. They were written and rewritten and written again. The difficulty of preparing a book worthy of the press seemed to grow as the work progressed. Temptations to give over the effort were frequent and strong. But the call from above to finish the task seemed clear and prevailed. As noted in the earlier preface the book materialized after ten years. As also therein noted need farther afield led to well nigh three more years of work to embody the same teachings in English. The writer has been impressed by the favour the English work has commanded in India. None have seemed to appreciate it more than Christian laymen. Not a few have used it with

confessed benefit in private devotions. Still more impressive is the fact that the book is to have a place by translation in nine of the great languages of India, Burmah and Malaysia. Further it has been accepted by the Christian Literature Society of China and its translation into Chinese is in progress and its publication provided for. There is more than a possibility that it will have a mission farther still afield in the Orient. The present edition opens the way for a modest ministry of help with the forces operating in the homeland for the extension of the kingdom of God. Thus a work begun to meet the pressing needs of a single district in the ends of the earth providentially finds a place among the agencies for good over a field vast indeed and among many millions of our race. The author believes the work was done in response to leadings from above, and for any good accomplished, whether near or far, will render thanks to God. Then the work begun to prepare a single book, has continued, and counting large and small, sixteen books in Hindustani and five in English have a place upon the catalogues of our Publishing Houses, and a considerable circulation in the work. The work involved has brought much of blessing to the author, and he thinks there is reason, to believe that not a few of his fellows share that blessing with him.

P. M. BUCK.

MUSSOORIE, INDIA,
August, 1917.

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CHAPTER I

THE EXISTENCE OF GOD

1. *What is the faith of Christians regarding the existence of God?*

Christianity accepts as truth the doctrine that there is present in the universe a personal God possessed of every possible perfection. Its adherents are not ashamed of their faith. They recognize the reasons for this restful belief as abundantly sufficient and satisfying. Their great and leading reasons for accepting unquestioningly this article of their creed may be epitomized as follows.

2. *How does the presence of the universe prove the being and perfections of God?*

The being and perfections of God alone can account for the presence of the universe. The universe is a reality. A denial of this truth is self-contradictory; for without a universe no deniers would be present. The common belief is that it had a beginning. This accords with Christian teaching. It is a fundamental principle in all true science and philosophy that every effect must have an adequate cause. The common sense of mankind is at one with this principle. Given an effect on the scale of the universe and the only conceivable sufficient cause is a God possessed of infinite power and wisdom. Some hold that matter is eternal and has had no beginning. But this theory does not do away with the necessity of God in accounting for things that are. As things exist there has been a process in creation. All scholars admit

that life in the material universe is of comparatively recent origin. What power was it that found the earth utterly waste and void, and clothed it with vegetation? Whence came the high standard of beauty that characterizes this realm of life? It is surely a credulity wanting in sanity that can find adequate cause for such glorification of the earth in dead matter and blind forces. Later still came animal life. Its wonders far exceed those found in the realm of vegetation. Its presence must be accounted for. Matter and its attendant forces would loudly proclaim, "Its cause is not in us." Possessions and givings must always harmonize. Vegetation could not bridge such a chasm. Shut God out and the mystery is insoluble. Last of all humanity appears upon the scene. At his best man is a Godlike being and stands at the head of creation. In such a presence without God the mystery deepens to infinity. To the Christian the presence of humanity proves the existence and handiwork of a personal God possessed of every perfection. Whether matter had or had not a beginning the universe in its multifarious activities must needs be directed and sustained. Preservation is the equivalent of a continuous creation. There is in all movements connected with matter an accuracy and exactness that human skill cannot approach. Revolving worlds are never an instant late in their arrivals and departures. Sunbeams never vary in their velocity. Gravitation manifests an infinite uniformity in all its operations. Everywhere the utmost exactness obtains. If an infinitely perfect God upholds and controls this vast organism then all is clear. To believe the universe is self-operative and self-governing is as poverty-stricken a realm for faith as the imagination can

picture. Dead matter and blind forces are made to perform the mission of a personal being possessed of unlimited knowledge and power. Christians cannot accept such a belief.

3. *How does the manifestation of mind and thought in the universe prove the presence of a personal God ?*

The universe is the expression of mind. Thought in the concrete on the scale of the universe is unthinkable without an omniscient and omnipotent God. Man is peculiarly endowed with the power to think and know. He is also able to put his thought and knowledge into the concrete in things. The works of human art and skill are expressions of thought. Once their only existence was in the realm of mind. Beings who think and know, recognize and appreciate as well the concrete expressions of thought and knowledge they find amid their environments. All human works, as the embodiment of human thought, are known as such by thinking men. Given a watch, or a steam-engine, or a great picture, or a palace, and the conclusion is inevitable that men have been present and at work. The realm of nature is quite as full of works expressive of thought and intelligence as that of human art and skill can be, and on an infinitely larger scale. With the universe of such magnitude and glory before us the conviction and assurance that a God possessed of all power and wisdom is present and at work should be entirely natural and inevitable. Christians can accept no other explanation of the intelligence in the concrete in the universe. No other theory has appeared that can possibly measure up to the demands made upon it. A personal, living God is alone sufficient for these things.

4. *How does the presence of design and purpose in the universe prove the being and work of God ?*

The manifestations of design and purpose are clear and unmistakable in every accessible part of the universe. There are mutual relationships and adjustments among things everywhere in nature that are intimate and abiding. In a special and wondrous manner is life served by its environments. Light is charged with a marvellous mission. It conditions the presence and growth of vegetable and animal life. Among its various rays there is a division of labour, and then all unite in producing the clear light needful to creatures possessed of the power of vision. Eyes are for the light, and the light for eyes. The adjustment is perfect. Design and purpose are clearly manifest. The air performs a service of similar importance. It is a compound of various elements. These elements are combined with an exactness no dispensing chemist in his work can equal. It is thus fitted for its great mission. A decrease or increase of any one of its ingredients would change its character and interfere with its service. Air is life to the creature world. Vegetable and animal organisms in their constructions are wondrously adjusted to its use. The mutual adaptation is perfect. Water is not less wonderful in its composition and the place it fills in manifold service. The needs of all creatures are supplied by their environments. Such relationships and adjustments and adaptations are manifest on every hand. Their place in the universe is most prominent. They are all expressive of purpose and design. Their testimony to the presence and work of God is clear and satisfying. Design and purpose, concrete in things about us, are as

unthinkable without a designer and purposing agent as the palaces of kings without architects and builders. Expressions of human design and purpose are everywhere accepted as sufficient and satisfying evidence of the presence and activities of men. No sane being could question the adequacy of such evidence. The universe is filled with equally clear expressions of design and purpose, and on a scale entirely worthy of infinite wisdom and power. To shut a personal and living God out of such a universe is to part company with reason, and to close the human spirit to the highest good.

5. *How does the presence of a moral nature in man prove the being and perfection of God?*

Conscience is a power in humanity that cannot be ignored. In every true and thinking man it is a witness to the vast and abiding contrast between right and wrong. When treated in a manner worthy of its great dignity and authority it compels the recognition and acceptance of the duty to do good and avoid evil. Its requirements become imperative. It will consent to no compromise with iniquity. To do violence to this power, which is an endowment of every human spirit, is the chiefest of all possible sins. Conscience, when prosecuting its true mission, is inevitably and invariably connected with law. Its goal is the perfection of the spirit it rules. Its sphere and means are a perfect law, over the highways of which it conducts its subject. The presence of such a power in humanity with such a mission makes it needful that somewhere amid its environments in the universe a perfect law exist. Otherwise it could never come to its own. Under all normal conditions of life the powers given the creature are able to secure

their full development and to fulfil their mission. Physical organisms come to maturity and full strength amid material environments. A world of reality and truth is open to minds that hunger for a knowledge of things. Social instincts find themselves at home amid social provisions. Shall a power so regal in character and calling as conscience be left to pine and perish for the want of worthy ideals and opportunities? Is the perfection in righteousness its presence demands a delusion? Or if it exist is its attainment beyond the range of possibility? If so, for humanity the universe is a realm of infinite despair, and immeasurable pessimism is the only true philosophy. But in nature lower wants have no advantage over those that are higher. Physical organisms are bountifully provided for and no need is overlooked. But the realm of truth for human minds is filled with far richer treasures than those available for bodily welfare. Mind is infinitely above matter and the plane of need has full consideration in the good supplied. As a matter of fact too high moral ideals are found in the Christian scriptures, with ability to actualize them in experience, and the result has been lives of great beauty and power. All worthy ideals are the embodiment of law. A law satisfying to conscience under normal conditions is an unimpeachable testimony to the existence and perfection of God. Law does not exist in the abstract. It is but the transcript of the will of a law-giver. Its reduction to language and literature may come through the agency of an intermediary, but its source must be the One who occupies the place of full authority. No finite being can legislate for a conscience that knows its place in the system of things. Conscience come to its own is a finite

creature that demands a sovereign infinite in greatness, personal in nature, and holy in character. If possessed of a full measure of life and strength it will not be put off with less. Its very presence requires that of an infinitely worthy God as its author and court of appeal. Such a God alone can satisfy. Without light eyes would not exist for its use. Without air the universe would have no place for lungs. Without a realm of truth truth-seeking minds would not be found. The presence of eyes and lungs and truth-seeking minds make it entirely evident that somewhere within reach satisfying environments have a place. So with conscience in the field, an all-sufficient God must be at hand. Without Him it could not and would not have appeared.

6. *How does the presence of the instinct for and power to worship in mankind prove the existence and worthy character of God?*

This wonderful endowment is universal. Man has been called a religious animal. The fact that in the ignorance and inexperience of its childhood this instinct can be ensnared in the worship of unworthy objects does not disprove its natural dignity, nor its possibilities of greatness and glory. The further fact that a course of disobedience and wrong can so vitiate and corrupt this power that its activities will find expression amid the wildest excesses of evil affords no evidence of inability to ascend into the heights, where human perfection finds its home and fulness of life in the bosom of a faithful Creator. Things must needs be seen at their best to be fully appreciated. The capacity for worship in mankind is an endowment almost divine. When it comes to its own it attains to a life in and with and for the God to

whom it renders all homage and a service that is wonderful in character and supremely satisfying in experience. Unhindered and abiding divine fellowship is its goal and heritage. In the possession of this truly wondrous power with all the possibilities involved, attended by conscience as its worthy companion, is found the innate dignity and greatness of humanity. But the presence of this capacity and instinct is attended with the supreme necessity of a God possessed of infinite perfection and glory. Without such a being and the possibility of all worthy dealings with Him this power is vain and its existence is the sheerest mockery. But as in the case of conscience the presence of this endowment proclaims with utmost confidence that there must be a God to meet its needs. Had He not been it would never have appeared. His existence and nearness can alone account for its presence. Christians cannot believe that for the very highest and best in man the universe is an empty realm and a desert waste, and that for the power to worship there is neither mission nor goal.

7. *What statisfying evidence do the Christian Scriptures afford regarding the being and character of God ?*

The Bible nowhere presents detailed and formal evidences that God is. His existence is assumed as a fact that none should question. Regarding God the Scriptures set forth four great things: (1) They give us a revelation of His nature. He is a spirit possessing all the attributes that attend infinite moral perfection. (2) They set forth the works of God with the greatest clearness and power. Those works find expression in creation and providence and the grace that brings salvation to men. (3) They point out with all needed detail the way by

which men may come to God, and find access to His courts, and thus attain unto personal acquaintance and fellowship with him. (4) They give us an account of multitudes to whom God revealed Himself and who had an experience of union and communion with Him that was unmistakable and blessed. The testimony of the Bible to the being and perfections of God could not be more satisfying.

8. *How does the spiritual life of devout souls prove the presence of a personal and holy God ?*

True religion is not a creed, nor a ceremonial, nor a body of rules for the regulation of conduct. It has its creed and ceremonial and code of laws and they are of great value. But their mission is either tutional, or they afford highways over which it may pass in giving expression to its presence and character. Religion, real and genuine, as regards it essence is a life. Earth's lower orders of creatures have life. Men when they come to their own in religion have *lives*. They share in the lower life of which this world is the sphere. Religion in the concrete is a life linked to God. He is its fatherland and abiding place. Life gives expression to itself in a variety of activities. In self-consciousness men behold themselves moving among and having dealings with earthly environments. Their activities and the responses by things around them become matters of experience. They know they have this earthly life, though it is attended with profound mysteries. Self-consciousness and experience suffice as witnesses to establish its reality. Sane and enlightened men are free from all doubts and questionings as to its existence. In religion is man's second and higher life. In this realm the testimony of

self-consciousness and experience is every whit as clear and definite and strong as in the lower one. In self-consciousness men see themselves burdened with the guilt sin has begotten, and filled with moral uncleanness. Then conscious dealings with a pardoning God bring deliverance from the crushing burden, and in Him a fountain of cleansing brings purity and life. The soul going up in longings for salvation is met by the God who redeems and saves. The spirit of man in its utter feebleness leans upon power divine and is made strong for suffering and service. In thickest darkness eyes are lifted heavenward and in response the universe is flooded with light. In self-consciousness trustful souls see themselves guarded by the power of God unto salvation. Dealings with God in their experience are quite as real as those with people and things where bodily senses have their exercise. There is a growing acquaintance and increasing intimacy of fellowship with God that stands out as clearly before the Spirit's vision as aught that greets the natural eyes in the realm of matter. Christians with such revelations in the realm of self-consciousness and experience cannot do otherwise than believe in the being of a God possessed of every possible perfection. With this wondrous cord of evidence before them the followers of Christ have the fullest confidence that their belief in God will stand all possible tests for time and eternity.

CHAPTER II

THE CHARACTER AND ATTRIBUTES OF GOD

1. *How can man come to a knowledge of the character and attributes of God?*

1. *God Himself reveals His nature and manifests His glory to the children of men.* Such is the excellence of His character that He cannot conceal it where need and opportunity for its revelation are present. True excellence exists to bless the universe in the measure of its greatness and influence. God is for creation and creation for God. Especially does this principle apply to the moral attributes of God. It is entirely contrary to the nature of holiness and righteousness and love and faithfulness to continue hidden where the knowledge of their reality and glory and presence is essential to creature welfare. God being possessed of every perfection must make Himself known wherever conditions permit. Goodness arbitrarily concealed would cease to be goodness. The God of all wisdom and infinite power can find ways to make Himself known.

2. *God has endowed humanity with power to receive revelations of Himself.* Man was in the beginning created in the image and after the likeness of God. That image and likeness are potentially present in every human being until personally sinned away. Such a possession includes the capacity for a knowledge and worthy appreciation of the perfections of God. Such

capacity comes to its own by a process that is gradual. This is true of all the faculties and powers that belong to humanity. Where men are permanently unprepared for the needed revelation of God personal sin and guilt have ruled the realm. Such capacity for God affords the foundation for true greatness in man. Among all earthly creatures men alone are thus wondrously endowed.

2. *By what means and processes does God reveal Himself to the children of men?*

1. *Where normal conditions obtain God personally meets His creatures and reveals Himself to their spirits.* They thus come to know by personal contact His being and presence and glory. In the future life saints will see His face and dwell in His presence in a higher sense than is possible in the flesh. But this experience begins on the earth. Personal disobedience is the only power that can continue to prevent such manifestations of God to mankind. The way of sin leads to the far country where the face of God is never seen. Moses on Mount Sinai in face to face communion with Jehovah presents a picture that should find a place in every human life and experience.

2. *God reveals His character and attributes by means of the works of creation.* "The heavens declare the glory of God; and the firmament showeth His handiwork." Ps. 19: 1. "For the invisible things of Him since the creation of the world are clearly seen being perceived by the things that be made, even His everlasting power and divinity." Rom. 1: 20. All created things are His handiwork and in them, as in a mirror, are reflected His own perfections. As the acuteness of spiritual vision grows, divine glory shines with ever

increasing splendour. Creation alone is insufficient in its revelation of God, but standing in its place with the other means divinely employed, its mission is one of great dignity and importance. The heavens and the earth are full of the glory of God.

3. *The Christian Scriptures give all needed information regarding the nature of God.* To reveal God is the chief mission of the Bible. Such a revelation, fully accepted and worthily used, brings man to a knowledge of himself, and lifts him to the plane of fellowship with God. Such revelation is the power of God unto salvation. The Holy Scriptures are entirely equal to their great mission.

4. *Jesus Christ is God's highest revelation of Himself.* He is "Immanuel, God with us." He "is the Image of the invisible God." Col. 1: 15. He is "the effulgence of God's glory and the very Image of His substance." Heb. 1: 3. In Him were embodied all divine perfections. In Him dwelt all the fulness of the Godhead bodily. Col. 1: 9. He was a living, moving, and working manifestation of God in human form. He who knows Christ knows God. In Him is found the highest divine revelation made to mankind.

3. *Why has God made a revelation of Himself to men?*

He seeks union and fellowship with humanity. This desire is the fruit of paternal love, infinite in measure. Acquaintance with the divine perfections and glory awakens a longing in human hearts for affinity and friendship with God. Endowed with the divine image men were made for God. He is the supreme need of His human children. He is their fatherland and abiding home. In this inheritance, for them, every possible good is

found. Without Him they are orphans and desolate, and the universe is a desert waste. God must needs give Himself to men. Infinite love can only be satisfied in the gift of itself wherever the capacity for its reception is present or can be bestowed. The relation between lover and beloved is one of mutual want. The measure of want and the measure of love will be one and the same. In the realm of light provided by God's revelation of Himself, humanity comes to its own in the bosom of the Father, and divine love is satisfied in the possession of its object.

4. *What is God?*

In His essence God is a Spirit. John 4 · 24. As an infinite Spirit He is in no wise subject to the limitations of space and time. He is everywhere and always equally present. In human beings bodily senses are related to material things. Consequently they cannot serve in the soul's fellowship with God. The vision of Him is spiritual in character. In his higher nature man is a spirit. This is involved in the possession of the divine image. Spirits can communicate with spirits. Embodied spirits are dependent on material organisms for intercommunication. God in His dealings with the spirits of His children has direct access to them. He who is the author of their being and who sustains them in life cannot be shut out by fleshly environments. His presence and glory become a matter of experience to all who attain unto the normal measure of the spiritual life in Christ.

5. *What is the Scripture teaching regarding the eternity of God?*

The being and perfections of God are without be-

ginning and will have no end. "I live forever." Deut. 32 : 40. "From everlasting to everlasting Thou art God." Ps. 90 : 2. "Thy years shall have no end." Ps. 102 : 7. God is "the high and lofty One that inhabiteth eternity." Isa. 51 : 15. God is "the King eternal, immortal, invisible, the only God." 1 Tim. 1 : 17. He is Jehovah, the self-existing One. The abiding fountain of His being and glory is in Himself. He knows no dependence on any other. The doctrine of the eternity of God is a spring of unmeasured joy to His saints. Through eternal ages they will know no change in the object of worship and deepest love. Pantheons of false gods have come and gone through the ages. The true God abides forever.

6. *What is the Scripture teaching regarding the immutability of God?*

God in His character and attributes is unchangeable. "I, Jehovah, change not." Mal. 3 : 6. "Every good gift and every perfect gift is from above, coming down from the Father of lights, with whom can be no variation, neither shadow that is cast by turning." James 1 : 17. God cannot change for the better, for His perfections are complete in number, and infinite in measure. His is a fulness of life and glory that cannot decrease. That which can decrease can come to nought. That alone which is finite and possessed of limitations can know change in either direction. The immutability of God is a doctrine that is one of the richest treasures in the Christian faith. God is infinitely perfect on first acquaintance, and so abides forever. His present power and wisdom, holiness and truth, goodness and love will continue

through unending ages. Therefore is He worthy of unquestioning confidence, of all-comprehensive devotion, and of the largest possible measure of service.

7. *What is the Scripture teaching regarding the omnipresence of God?*

As God inhabits all of eternity so is all of immensity filled with His presence. No thought of Creator or creature can in its flight go where He is not. "Do not I fill heaven and earth? saith Jehovah." Jer. 23 : 24. "Whether shall I go from thy Spirit? or whither shall I flee from thy presence? If I ascend into heaven, thou art there: if I make my bed in Sheol, behold Thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall Thy hand lead me, and Thy right hand shall hold me." Ps. 139 : 7-10. The process of divine energizing is as extended as is the universe and its variety without measure. He has special dealings with every creature He has made, and those dealings know no cessation. Wherever God works He is present. His activities do not find expression at a distance from Himself. He attends the flight of every sunbeam to its destination. God is not divided between the broad fields of His operations. All of God is present in every place. This doctrine has a practical side of supreme importance. Such a fulness of the divine presence with every saint alone can satisfy. Aught less than the immediate presence of all there is in God would leave spiritual wants unmet. The manifestations of that presence must needs be toned down to present capacity and power of endurance in His creatures, but any measure of divine absence would bring desolation to spirits that live. For the children of God

this doctrine has a preciousness beyond computation. Its revelation fills with dismay those who walk in the ways of evil.

8. *What is the Scripture teaching regarding the omniscience of God?*

The Scriptures teach with all clearness and emphasis that the knowledge of God is infinite in character. "Jehovah is a God of knowledge." 1 Sam. 2 : 3 "Thou only knowest the hearts of the children of men." 1 Kings 8 : 30. "Jehovah searcheth all hearts." 1 Chron. 28 : 9. "His understanding is infinite." Ps. 147 : 5. "There is no searching of His understanding." Isa. 11 : 28. "All things are naked and laid open before the eyes of Him with whom we have to do." Heb. 4 : 13. "O the depth of the riches both of the wisdom and knowledge of God!" Rom. 11 : 33. The knowledge of God is from everlasting to everlasting. It is absolute and unconditioned. The process of learning does not apply to Him. All things that exist lie before Him in a light that is infinite. He knows things as they are, and none lie beyond the range of His all-penetrating vision. Every avenue of human knowledge very soon enters the realm of mystery. Men know but in part, and that the smaller part. With God there is no such realm. His mind sweeps the past, present, and future and nothing escapes Him. He knows and declares the end from the beginning. Isa. 46 : 10. He knows all appropriate and lawful means to reach a worthy end. He knows the terminus of every way His creatures tread. His knowledge and wisdom can be trusted under all conditions. The divine omniscience to obedient souls is a fountain of joy. No virtue or righteous deed escapes His notice.

He knows all trials that come in the development of character and the fulfilment of life's mission. He understands all present and prospective needs. God's fulness of knowledge makes it a fearful thing for the wicked to fall into His hands. No sins or crimes can be hidden from Him.

9. *What is the Scripture teaching regarding the omnipotence of God?*

God is almighty. He appropriates to Himself this word as a worthy name and title. Upon His limitless power great emphasis is laid. "I am God Almighty; walk before Me and be thou perfect." Gen. 17: 1. "Great and marvellous are Thy works, O Lord God, the Almighty." Rev. 15: 3. "I know Thou canst do all things." Job 42: 2. Whatsoever Jehovah pleased that hath He done." Ps. 135: 6. "Unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be the glory in the church and in Christ Jesus unto all generations for ever and ever. Amen." Eph. 3: 20, 21. The Bible in strongest terms sets forth the omnipotence of God. The works of creation are wondrously illustrative of His boundless might. The telescope has brought into view multiplied millions of worlds previously undiscovered and unknown, and every one is an expression of divine power. The microscope has revealed a world of infinitesmal realities as wonderful as the stars that bestrew the heavens. The whole realm of creation is a concrete manifestation of the potency of God. The world of mind and spirit life, of ethics and religion, of rational and holy love, is an infinitely higher exhibition of the power of the God over all, blessed

forever. The divine government over humanity, providential care in continuous exercise, the salvation proclaimed in the Gospel and experienced in myriads of lives, all afford the most satisfying illustrations of the limitless and unfailing strength of Him in whom all creatures live and move and have their being. The infinite worthiness of the divine power is seen in the fact that it is forever linked to every other perfection of God. All its activities are in perfect harmony with His infinite wisdom and holiness and love. That power cannot express itself in works that are cruel, or oppressive, or that bear a taint of evil. God's omnipotence is a fortress of perfect safety for all loyal subjects of His kingdom. He shares His unfailing strength with His people, thus enabling them to fulfil life's mission and to reach their goal in perfection of character. Those who antagonize the omnipotence of God in the way of sin are doomed to utter and lasting failure. The good thus sought can never be realized. God must prevail in all conflicts with wrong and evil.

10. *What is the Scripture teaching regarding the holiness of God?*

God is perfect in holiness. He stands over against and in eternal opposition to all sin. The measure of that opposition is infinite. Sin is a moral impossibility in the divine life, and He cannot tolerate its presence in His creatures. "Who is like Thee, glorious in holiness." Ex. 15 : 11 ; "I, Jehovah, am holy". Lev. 20 : 26 ; "Jehovah is a holy God." Josh. 24 : 19. "There is none holy as Jehovah." 1 Sam. 2 : 2. "Holy, holy, holy, is Jehovah of hosts." Isa. 6 : 3. "Thou art of purer eyes than to behold evil." Hab. 1 : 13. "Ye

shall be holy ; for I am holy." 1 Pet. 1 : 16. "Who shall not fear, O Lord, and glorify Thy name ? for Thou only art holy." Rev. 15 : 4.

The holiness of God is a burden of divine revelation. In His intolerance of sin God will destroy the sin and save the sinner, or both must perish together. Separation from sin, or from God, will be a part of every human experience. Sin in its essence and character is at infinite enmity with the holiness of God. In the nature of the case neither can endure the presence of the other. Sin is ever found in the concrete in its victims. It does not otherwise exist. Concrete embodiments of sin and God cannot dwell together. He can only have fellowship with beings sharing in His holiness. Such a God is worthy of all worship and intensest and abiding love.

11. *What is the Scripture teaching regarding the truth and faithfulness of God ?*

The truth and faithfulness of God are the expression of His holiness, and like their source are infinite in their measure. Upon this the utmost emphasis is laid. He is "abundant in truth." Ex. 34 : 6. "The strength of Israel will not lie." 1 Sam. 15 : 29. Forever, O Jehovah, Thy word is settled in heaven. Thy faithfulness is to all generations." Ps. 119 : 89, 90. "Thou hast done wonderful things in faithfulness and truth." Isa. 25 : 1. "Great is Thy faithfulness." Lam. 3 : 23. "The word that I shall speak shall be performed." Ezek. 12 : 25. "God is true." John 3 : 33. "There hath not failed one word of all His good promise." 1 Kings 8 : 56. The divine character and the revelation of the same are in utmost harmony. God is all He claims

to be. Every perfection possible to the one supreme God is present in him. Nothing is hidden, save that immeasurable fullness of glory which He alone can fathom. As spiritual capacity advances larger unveilings of the excellencies of God bring a series of wondrous surprises, but disappointments are unknown. All the attributes of God are infinitely true to their mission in the universe. Like the sun's various rays they combine in a measureless splendor of unapproachable light. God's every word of promise and counsel and command is worthy of fullest acceptance, utmost confidence, and perfect fulfilment. No shadow of conflict exists between His words and works. His truth and faithfulness are inseparably united and afford the highest possible assurance of all good to obedient and trusting souls. His great and precious promises are as trustworthy as the foundations of His throne in the heavens. His unfailing faithfulness will also find expression in rendering recompense to the persistently impenitent.

12. *What is the Scripture teaching regarding the justice of God?*

Divine revelation lays great stress upon God's righteous dealings with all the subjects of His moral government. He is possessed of a righteousness that must find expression in the universal triumph of justice throughout the entire realm of His administration. "There is no iniquity with Jehovah our God, nor respect of persons, nor taking of bribes." 2 Chron. 19: 7. "He will judge the world in righteousness, He will minister judgment to the people in uprightness." Ps. 9: 8. "Doth not He that weigheth the hearts consider it?

and shall not He render to every man according to his work?" Prov. 24 : 12. "I, Jehovah, search the mind, try the heart, even to give every man according to his ways, according to the fruit of his doings." Jer. 17 : 19. "Be not deceived ; God is not mocked : for whatsoever a man soweth, that shall he also reap." Gal. 6 : 7. The spirit of justice in God is manifested in the law given to humanity : (1) The principles of that law are easily understood. All can know His will. (2) Under His administration obedience is possible. He supplies all needful help in the way of righteousness. None are left helpless under the power of sin until the rejection of God has become final and abiding. (3) His law has, as its object, the highest good of men. Before the advent of sin His law had reference to human welfare. Through the ages this principle characterizes every law He enacts. Under the atonement of Christ the way of righteousness is the way and only way of peace and satisfying prosperity. In this way He will see every good secured. Transgressors, by repentance and faith, find renewed acceptance and are helped back to salvation and life. They thus become heirs of perfection and glory. Continued faithfulness on their part permits God to bestow every needed benefit. Obedience to the faith brings a right to the kingdom of God here and hereafter. This right is the gift of God, and its reality finds recognition, and its fulfilment is as certain as God's faithfulness. He who lives on in sin and wrong, forfeits all spiritual rights. The measure of available knowledge determines the limits of responsibility. Helpless and irresponsible evil does not cancel the right to the good Christ's atonement provides for humanity. To die in

physical or mental childhood, leaves the right to a blessed immortality undisturbed. Mental childhood often continues after the years have borne the body far beyond that stage of life. No revelation is given as to the coming probation of those who pass away from earth without the possibility of choosing between good and evil. But under no conditions and in no world can the inheritance Jesus has secured for mankind fail of realization, except it be personally sinned away. God's laws for, and dealings with, humanity, will secure the highest good to all who do not with knowledge and responsibility resist His will. (4) In the punishment of evil doers God's justice will be vindicated. Acts of oppression will return upon oppressors. The oppressed, by patient endurance, will benefit in character and reward. No injustice will abide in the experience of the righteous. Great is your reward in heaven, is Christ's message to those who in innocence suffer wrong. Faith in God and patience in trial afford Him the opportunity to make such evil a blessing. The eternal justice of God in character and administration affords His children the most restful confidence in Him, and is a terror to evil doers wherever its revelation finds place.

13. *What is the Scripture teaching regarding the love of God?*

"God is love," is the message that came through John, who abode in this truth and experienced its reality. All the divine activities rightly understood are witnesses to God's immeasurable love. Their testimony is clear and satisfying. Every perfection of God fulfils its mission in this atmosphere. The love of all holy beings is great. Its author is God, and He feeds all its fires. God's love

is as unfathomable as His being. No inspired writer undertakes to tell how great it is. "Behold what manner of love." "God so loved that He gave His only begotten Son," and with that Son He gave Himself in full. Love at its best gives its best and itself therewith. Such, on an infinite scale, is the example of God. Love when needful will suffer with and for its object. The depths of pain into which it will go correspond with its own intensity. No love has ever suffered like that of God. Every pang the son endured met a full response in the father's heart. From first to last deep answered unto deep. "God commendeth His own love toward us, in that, while we were yet sinners, Christ died for us." Rom. 5 : 8. "He was wounded for our transgressions ; He was bruised for our iniquities : the chastisement of our peace was upon Him ; and with His stripes we are healed." Isa. 8 : 5. The experience of the cross, with its unmeasured depths of pain and sorrow, is divine love in the concrete. That love follows every guilty and godless soul so long as the possibility of response to its calls remains present. It returns to its place only when the border of despair has been reached. That love provides every possible good for all who are won by its wooings and become heirs of its kingdom. Its goal for its objects is the largest measure of the divine nature and glory, and a fellowship with the Father of Spirits that is unhindered and satisfying and eternal. The inheritance it bestows is incorruptible, and undefiled, and fadeth not away. It makes its subjects kings and priests unto God in heaven forever. Divine love gives an infinite charm to the spiritual life now, and that charm will abide through countless ages to come.

14. *What objections are made to the teaching that God is Love?*

1. *It is claimed that the presence of sin and its immeasurable evil are contrary to the teaching that the Creator and Ruler of the universe is a God of love.* That sin is an evil of the greatest possible magnitude all true Christians confess. But that its presence disproves divine love cannot be accepted. (1) Sin does not exist by the will of God. In its very nature it is opposition to the divine will. It is a contradiction in terms to say that God wills the presence of that which in its essence and all its activities is enmity against His will. (2) In the beginnings of the moral life the power to accept and follow the good, involves the presence of ability to do evil. Helplessness precludes the possibility of either virtue or vice. Fixedness in character in the realm of sin or righteousness will come to every one, but it will be by passing over a way of responsible choice. The character confirmed in goodness, like its Lord, will be morally unable to sin. Those finally established in moral evil will have sinned away the capacity for righteousness. The power of disobedience is present during the earthly life of trial, because without it that of obedience would be impossible. Under such conditions, God cannot force obedience upon humanity without destroying all the virtue of that obedience. Freedom conditions genuine righteousness. To forcibly prevent sin, God must needs destroy moral freedom, and hence the power to choose and follow the right. God is responsible for the gift of such freedom, and the presence of innumerable saints in heaven and on the earth bears testimony to the wisdom

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and love that prompted the gift. Men alone are responsible for the exercise of this freedom, and consequently for sin where it exists. Hence there is in the presence of sin no reflection upon the love of God. (3) The highest manifestation of divine love that humanity knows is related to the provisions for and experience of salvation from sin. The atonement of Christ is the one remedy for sin, and the sacrifice that resulted in the atonement is the chiefest among ten thousand as an expression of divine love. The presence of sin has furnished God an opportunity to give an object lesson of His love that will clothe it with the greatest possible glory throughout all creation and unto eternal ages. Sin, as it exists, has therefore no true testimony to bring against the reality or measure of divine love.

2. *It is claimed that the presence of great suffering in the world cannot be reconciled with the teaching that God is love.* The whole mystery of suffering cannot be solved in the present life, but the following considerations will show that its existence does not disprove the love of God. There are three classes of sufferers in the world:

(1) *There are those who spend their lives in sin.* Regarding such, two things are worthy of consideration. (*a*) The larger measure of their sufferings is in consequence of sin. Such afflictions are borne with greatest difficulty. With a world free from the pain and woe that sin begets, all other sufferings could be borne with patience. To receive the reward of one's own doings cannot prove that God is wanting in love. (*b*) God sends afflictions upon the ungodly, or permits their experience, that the evil of sin may be appreciated and the

way of righteousness be sought. Many can testify that, "Before I was afflicted I went astray; but now I observe Thy word. I know that in faithfulness Thou hast afflicted me." Ps. 119: 67, 75. In all such experiences the sufferings endured are manifestations of divine love and they afford no shadow of proof that God is wanting in this supreme perfection.

(2) *The children of God in the way of obedience experience much of suffering.* "Many are the afflictions of the righteous" Ps. 34: 19. "Through many tribulations we must enter into the Kingdom of God." Acts 14: 22. These declarations are true to life. But they cast no shadow over the love of God. (*a*) They afford the discipline needful to the development of character and the attainment of perfection. Jesus, the Author of Salvation, was made perfect through suffering. Heb. 2: 10. In bringing many sons unto glory the wisdom of God has found for them no better way than that chosen for their Lord. In their spiritual life, tribulation worketh stedfastness; and stedfastness approvedness; and approvedness hope; and hope putteth not to shame; because the love of God hath been shed abroad in our hearts through the Holy Spirit which was given unto us." Rom. 5: 3-5. Spiritual perfection is cheap at any price, and God has made it costly in suffering because it could be secured by no other means on a worthy scale. The valleys of weeping are covered with harvests of blessing not elsewhere found in spiritual experience. Sufferings take the lead in the host of "all things" that "work together for good to them that love God," and have become His elect people. (*b*) Afflictions and sufferings rightly used bring a great reward in heaven.

With that recompense in view they can be borne with joy. "Our light affliction which is for the moment, worketh for us more and more exceedingly an eternal weight of glory; while we look at the things which are not seen." 2 Cor. 4: 17, 18. "If we endure (with Christ Jesus), we shall also reign with Him." 2 Tim. 2: 12. In the way of suffering fitness for royal service in heaven will be received. (*c*) The love of God provides grace in the measure of need in all sufferings ordered or permitted in the spiritual life. "My grace is sufficient for thee," is the abiding message to suffering saints. "God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation make also the way of escape, that ye may be able to bear it." 1 Cor. 10: 13. All who give such promises a worthy trial experience their fulfilment. Those who suffer with Christ cannot for a moment give ear to the charge that afflictions disprove the love of God.

(3) The third class of sufferers are those who are in physical or mental childhood, and who know neither good nor evil. Their sufferings are not on account of personal sins, nor can they be for their improvement. As yet the mystery of their tribulations is unsolved. Under such conditions a dogmatic spirit is not becoming. In such case it is wise to wait for light. The God who vindicates and reveals His love wherever responsible humanity waits on Him and affords opportunity can be trusted as regards earth's little ones. "What I do thou knowest not now; but thou shalt know hereafter," is a needful message in the face of such a mystery.

15. *What is the Scripture teaching regarding the mercy of God?*

Mercy in God is an arm of the sea of love. It is manifested in His feelings towards and dealings with those who are the victims of sin, and those who must needs struggle with faults and failings. It expresses itself in deepest pity and compassion. It seeks the opportunity to bestow forgiveness of sin, and to bring transgressors to the fountain of grace. The Scriptures make much of the mercy of God. It is fitting to have it thus in a world of sin and deepest misery. "Jehovah passed by before him, and proclaimed, Jehovah, Jehovah, a God merciful and gracious, slow to anger, and abundant in loving kindness and truth; keeping loving kindness for thousands, forgiving iniquity and transgression and sin." Ex. 34 : 6, 7. "Jehovah your God is gracious and merciful, and will not turn away His face from you, if ye return unto Him." 2 Chron. 30 : 9. "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto Jehovah, and He will have mercy upon him; and to our God, for He will abundantly pardon." Isa. 55 : 7. "Despisest thou the riches of His goodness and forbearance and longsuffering, not knowing that His goodness leadeth thee to repentance?" Rom. 2 : 4. "Blessed be God, the Father of mercies." 2 Cor. 1 : 3. The measureless mercy of God brings salvation within reach of all who will meet the needful conditions. That mercy attends through life those who, amid many shortcomings and imperfections, strive after righteousness and fellowship with God. Divine mercy gives the same place in the kingdom of heaven to penitent transgressors as that held by spirits that never knew sin. The doctrine of God's great mercy is one that is too often wrested from its place in the system of

truth, and made to serve in the way of evil. (1) Because God is very merciful, the turpitude of sin is lightly esteemed. His mercy will not permit serious punishment. No very special danger is involved. By such the great truth is ignored that the peculiar mission of divine mercy is to lead to repentance and salvation. Where, by the persistent choice of evil doers that mission fails, mercy withdraws from the field. Regarding such the message is, "He will by no means clear the guilty." Ex. 34 : 7. "Behold the severity of God," applies to such as do not accept the provisions of mercy. Rom. 11 : 22. Judgment without mercy is a reality in the kingdom of God. (2) Because God is so merciful, many presume to live on in sin planning to repent at their convenience. All such disregard the fact that the command to repent has reference to the present only. Such a course is the sheerest mockery before God. "God is not mocked." Repentance, if genuine, is attended from first to last by great grace from above. That grace cannot be commanded in response to human convenience. Only timely and unquestioning obedience can secure its presence. "He, that being often reproved hardeneth his neck, shall suddenly be destroyed, and that without remedy." Prov. 29 : 1. It is quite beyond the province of mercy to save under such conditions.

CHAPTER III

THE HOLY TRINITY

1. *What is the teaching of the Christian Scriptures regarding the unity of God?*

God is one. Upon this doctrine the Christian Scriptures lay the utmost emphasis, and the clearness and force of their teaching could not be more marked. "Thou shalt have no other gods before me." Ex. 20 : 3. This command is based on the fact that none others are real, and imaginary gods must needs be rejected. "Jehovah he is God; there is none else beside him." Deut. 4 : 35. "Jehovah our God is one Jehovah." Deut. 6 : 4. "There is no God else beside me." Isa. 45 : 21. To us there is one God." 1 Cor. 8 : 6. "There is one God." 1 Tim. 2 : 5. As regards this teaching, all parts of God's word are at one, and the Christians of the world are in harmony. No true doctrine of the Holy Trinity can disturb this great and fundamental truth of Christianity.

2. *What is the Scripture doctrine of the Holy Trinity?*

"In the unity of the Godhead there are three persons, of one substance, power, and eternity—the Father, the Son, and the Holy Ghost." "The Father is God, the Son is God, and the Holy Ghost is God. And yet there are not three Gods, but one God. The Godhead of the Father and of the Son and of the Holy Ghost

is all one, the glory equal, the majesty co-eternal. And in this Trinity none is afore or after other: none is greater or less than another, but the whole three persons are co-eternal together and co-equal." The term person is not altogether a fortunate one, as expressive of the distinctions in the Godhead involved in the Holy Trinity. If used in the sense in which it is applied to men, it would inevitably carry us over into tritheism, which has no place in Christianity. Consequently the word must be employed with a modified meaning. No other term more suitable has been discovered, or this one would doubtless have been discarded. It is not a Scripture word, and consequently could make no claim to the right of way in Christianity. The pronouns I, Thou, and He, too, are freely used in the New Testament as expressive of the distinctions in the Godhead under consideration. "Thou art my beloved Son." Mark 1: 11. "He (the Spirit) shall glorify me." John 16: 14. "I glorified thee." John 17: 4. These pronouns are most instructive, but must not be so employed as to set three Gods before us. The distinctions in the Godhead are inherent and abiding. They cannot be illustrated by an individual man, who in relation to one of his fellows is a father, to another a son, and to a third a brother. The doctrine of the Holy Trinity is attended with unsolved and insoluble mystery. The essence of God as a spirit and His attributes are not wholly incomprehensible to us, for the reason that man is a spirit, and all the known divine attributes have a place in humanity in small patterns. But there is in men nothing that bears a likeness to these distinctions

in the divine unity. Nature affords no pictures equal to the task of setting forth the meaning of the Holy Trinity. The body and light and heat of the sun give us three in one, and may be slightly helpful to our understanding. But the great mystery abides and no human explanations explain. Our success in dealing with this profound teaching of the Christian faith is on another line. The very mystery of the doctrine serves as a proof of its divine origin. What human teacher would have presumed to present a view of God so far above all possibilities of human thought?

3. *How is the doctrine of the Holy Trinity set forth in the Christian Scriptures?*

For the doctrine of the Holy Trinity, we are dependent on the word of God. No clear and satisfying information regarding it is available from any other source. It is especially a teaching of the New Testament. It would seem the world was not ready for such a revelation until the coming of the Son of God. There are, it is true, foreshadowings and intimations of this teaching in the earlier Scriptures. The references to the "Angel of Jehovah" are best explained in the light of this doctrine. There are also various allusions to the "Spirit of Jehovah" that find their worthy interpretation in connection with this teaching. Other less obvious hints of this great truth are found and come to their larger and fuller meaning under the influence of its presence. Spiritual revelation was gradual. In the New Testament the doctrine of the Holy Trinity is given by the following process:—

1. With great clearness and fullness the deity of the Father is declared. This truth is questioned by none.

"There is one God, the Father, of whom are all things." 1 Cor. 8 : 6.

2. The deity of the Son is set forth with equal emphasis. The proofs of this claim abound and will be presented in detail.

3. In like manner the divine nature of the Holy Spirit is plainly revealed. In faith and worship He has an equal place with the Father and Son. This truth will need to be dealt with at some length.

As presented in the New Testament the persons of the Godhead are so united in one that there is no trace of teaching that savours of tritheism. "He that confesseth the Son hath the Father also." 1 John 2 : 23. The reception of the Son brings the presence of the Holy Spirit. The Christ comes unto His own to bestow His Spirit, and the Spirit reveals and glorifies the Christ. Under the atonement men become the temple of the Triune God. Such human sanctuaries, if consecration continue, are never unoccupied, nor is any saint ever the abode of less than the three persons of the Holy Trinity.

4. *In what sense is the term Father used in connection with the Holy Trinity?*

In a general sense, as the Author and Governor of the universe, God is the Father of all things. There is the utmost fitness in such a use of this sacred name. Then in a special sense God is called the Father of spirits. The method of their creation, the presence in them of the divine image, and, under all normal conditions, the intimacy of their relation to Him, make it supremely fitting that He be termed their Father. Such designation entirely harmonizes with fact. Spirits constitute the highest order of divine handiwork. Men as spirits have by

nature a place in this relationship. Then again in many places in the Scriptures God is called the Father of such members of the human race as by repentance and faith have attained unto the regenerate or spiritual life in Christ. Such souls are born of God, and have become real sons in the divine household. This is a common truth of the gospel. But in connection with the Holy Trinity this term has sole reference to the person in the Godhead who became incarnate in Jesus Christ. In Him alone does the Fatherhood of God find its perfect and fullest possible expression. The divine Fatherhood is peculiarly related to the supremely perfect type of humanity found in the man Christ Jesus. Nowhere else in creature life is that Fatherhood manifested on so high a plane. In none other does it appear clothed in such glory. But the sweep of Fatherhood in God reaches infinitely beyond the human nature of our Lord. It is a relation that exists within the Godhead itself. It is only in this realm that the whole of divine Fatherhood could be made manifest. This relation to the divine Son is eternal and abiding. In this relation the Father loved the Son, and the Son had His glory with the Father before the world was. John 17 : 5, 24.

5. *In what senses is Jesus Christ called the Son of God in the Christian Scriptures ?*

1. *In conneciton with His physical birth.* That birth was supernatural in character. Such is the import of the message to the virgin mother. "The Holy Spirit shall come upon thee, and the power of the Most High shall overshadow thee : wherefore also the holy thing which is begotten shall be called the Son of God." Luke 1 : 35. It was such a birth that gave to the world

the highest possible type of humanity. But this perfection will the Christ share in their measure with His people. Beholding His glory they shall be changed into the same image. 2 Cor. 3 : 18.

2. *In connection with His offices and work.* As Redeemer and Saviour He is called the Son of God. "Thou art the Christ (the Anointed One) the Son of the living God." Matt. 16 : 16. He became the anointed Prophet, Priest, and King, and in these great offices He fulfilled His wondrous mission. In his work He wrought as Son with God the Father.

3. *In His supreme deity.* In His divine nature in the highest possible sense Jesus Christ is the Son of God. "The Word was God, and the Word became flesh and dwelt among us." 1 John 1 : 14. "God sent His Son into the world that the world might be saved through Him." The Word is the Son. "He called God His own Father, making Himself equal with God." John 5 : 18. This relation of sonship within the Godhead is a part of the great and insoluble mystery of the Holy Trinity. The inherent perfections in the Father and Son are the same in number and infinite measure. Both Fatherhood and Sonship in God are without a beginning and shall have no end. In His deity "Jesus Christ is the same yesterday and to-day, yea and even forever." In the very nature of this relationship there is a sense in which in the presence of the Father the Son is subordinate. In thought fatherhood must take the precedence of sonship. The inherent attributes and qualities in a son are linked to fatherhood as their source. In some real sense the Father is the eternal fountain of the Godhead. Hence

Jesus could say, "My Father is greater than I." The Son is the eternal expression and manifestation of the fullness of the Father's glory. In Him is the infinite excellency of the divine Fatherhood embodied and made known.

6. *What figures and illustrations are employed in the New Testament to set forth the glory of the Son of God?*

1. *He is called the image of God.* "In them that perish the God of this world hath blinded the minds of the unbelieving, that the light of the gospel of the glory of Christ, who is the image of God, should not dawn upon them." 2 Cor. 4 : 4. Portraits and statues bring or recall their originals to the thoughts and memories of men. Bodies alone can thus be represented. The chisel and camera cannot deal with spirits. In Jesus Christ the world has a true and perfect image and likeness of God who is a spirit. Material statues and portraits are without life, and can only serve as reminders for those they represent. Jesus Christ is the living, moving, working image of the unseen God. Through Him alone is the Father worthily revealed to men. As the perfect image of God He is as the Father's second self. As in the impress of the seal all it contains is reproduced, so in the incarnate Son of God all the divine attributes and perfections find the fullest expression. He is the one perfect revelation of the Infinite God. Material likenesses have no connection with the presence of their subjects. But the Christ is indissolubly linked to the Father and they are never apart. "He that confesseth the Son hath the Father also." 1 John 2 : 23. The Father ever dwells with the Son in consecrated hearts.

2. *He is called the effulgence of God's glory.* Heb. 1 : 3. The figure here used has relation to the sun. As

regards its power to impart light and heat it is known by its rays. By no other means can its glory be revealed or its mission be fulfilled in the beneficent influence it exercises among the worlds of which it is the center. In all directions through the centuries it continues without an instant of cessation to pour forth its illimitable treasures of glory and blessing. As are the rays of light and heat to the sun, so is the eternal Son of God to the Father. He is the abiding manifestation and revelation of His being and perfection. This striking illustration, like that of the image, fails in one particular. When these unnumbered hosts of sunbeams go forth to bless and beautify the worlds they serve, the great orb that supplies them remains behind. Theirs is a mission performed in separation from their source. The Son of God brings the Father with Him. "We will come unto him, and make our abode with him." John 14 : 23. I am in the Father, and the Father in me. John 14 : 11. Christ brings the Father to men, and is the way for men to the Father.

3. *He is called the Word of God.* "In the beginning was the Word, and the Word was with God, and the Word was God. The Word became flesh, and dwelt among us (and we beheld His glory, glory as of the only begotten from the Father), full of grace and truth." John 1 : 1, 14. "His name is called the Word of God." Rev. 19 : 13. Words embody and express thought. The eternal Jehovah is the infinite Thinker. A measure of His thought was embodied in the material universe. In so far as it goes that universe stands as God's thought in the concrete. On a larger scale the divine thought finds expression in the presence of rational creatures

with capacity for knowledge of, and fellowship with, their Creator. Still the thought of God requires a far greater sweep and clearness of revelation to satisfy the depths of love in Himself, and to meet the needs of those destined to bear His image and to find the place of sons and heirs in His household. To meet this great divine and creature want Jesus Christ is the Word of God, giving the fullest expression to the thought of God regarding all that pertains to the welfare of the universe. As such "He is the same yesterday and to-day, yea and forever." He links Himself to humanity and becomes to our race a completed revelation of the character and kingdom of God. He, more especially for a fallen world, unveils too the things in opposition to righteousness and holiness found in sin and defilement, and shows the way of deliverance for penitent believers.

7. *How is the deity of Jesus Christ made manifest by the names given to Him in the Christian Scriptures?*

Names recorded in the Holy Scriptures, when given of God, are expressive of character or calling, or both. The names thus given to Jesus Christ are inexplicable in connection with any other view than that He is possessed of the fullness of the Godhead. A consideration of the names in question will make this clear.

1. *He is called God.* "His name shall be called Mighty God." Isa. 9 : 6. "They shall call Him Immanuel, which is, being interpreted, God with us". "Christ is over all, God blessed forever." Rom. 9 : 5. This is a declaration that serves to explain the names thus given. Such ascriptions of this name to Christ could be greatly multiplied. Jesus is what He is so freely called, or these Scriptures are not in harmony with truth.

2. *He is called Jehovah.* "The voice of one that crieth, Prepare ye in the wilderness the way of Jehovah." Isa. 40: 3. This Scripture was fulfilled by John the Baptist in preparing the way of Christ. John 1 : 23. Isaiah saw in the temple the glory of Jehovah. Isa. 6 : 1—5. His vision was of the pre-incarnate Son of God. John 12 : 41. Among the children of Israel the name Jehovah, in sacredness and majesty, held the first place. It was so revered and honoured that it was never taken upon their lips, and consequently its pronunciation was lost. This supreme name was fittingly given to Jesus Christ because of His divine character and attributes. Had not such fullness of the deity dwelt in Him inspiration could have had no part in the bestowment upon Him of the name in question.

3. *He is called Lord.* This title is applied to men as one of respect or dignity or authority. But its application to Christ is on quite another plane. He is "Lord of all." Acts 10 : 36. He is called "The Lord of Glory." 1 Cor. 2 : 8. In this higher sense Jesus is so commonly called the Lord that it stands as the equivalent of a proper name. The term signifies Ruler or Master, and in its use the glory of Christ is set forth on a scale that belongs to God alone.

8. *How is the deity of our Lord proved by the attributes ascribed to Him in the Scriptures?*

God is very largely, if not chiefly, known by His attributes. In their glory they are on a plane befitting infinite perfection. On a like plane are they ascribed to the incarnate Son of God.

1. *Eternity is ascribed to Him.* "Jesus Christ is the same yesterday and to-day, yea and forever." Heb.

13 : 8. This is but another way of saying that He is from everlasting to everlasting. "He was in the beginning with God," and for the reason that He had no beginning. John 1 : 2. To God alone belongs eternity, past and future. The Son of God shares in all its boundlessness because in Him dwells all the fullness of the Godhead.

2. *The Son is possessed of omnipotence.* "He is the head of all principality and power." Col. 2 : 10. "He upholds all things by the word of His power." Heb. 1 : 3. He is able to save to the uttermost them that draw near unto God through Him." Heb. 7 : 25. "He is able to subject all things unto Himself." Phil. 3 : 21. Such limitless power has its place in His supreme deity. There is no other explanation of its presence.

3. *Our Lord declares His omnipresence.* Where two or three are gathered together in My name, there am I in the midst of them." Matt. 18 : 20. "I am with you always, even unto the end of the world." Matt. 28 : 20. His omnipresence is clearly involved in the works ascribed to Him. God works where He is present. Omnipresence belongs to God alone, and to the Christ because He is divine.

4. *The Son of God is Omniscient.* "He knew all men," and "what was in man." John 2 : 24, 25. "In Him are all the treasures of wisdom and knowledge hidden." Col. 2 : 3 "I am He that searcheth the reins and hearts." Rev. 2 : 23. When, to become a servant, He emptied Himself of His former glory, this attribute for a time came under a shadow. He disclaimed the knowledge of certain times and seasons, which were then known only to the Father. Matt. 24 : 36. Whatever the true explanation of such limitations may be, regard-

ing the Christ now dwelling in the glory He had with the Father before the world was, we can safely say, "' Now know we that Thou knowest all things." John 16 : 30. Christ's mission as Saviour requires omniscience, and His knowledge has never been found wanting. In God alone is such knowledge found.

5. *Immutability is ascribed to the Son of God.* Of the heavens, it is declared, that they shall wax old and be changed. " But of the Son it is said, Thou art the same." Heb. 13 : 8. " Jesus Christ is the same yesterday and to-day, yea and forever." Heb. 13 : 8. Such unchangeableness belongs alone to the deity. The Son is immutable because on the highest plane the divine nature belongs to Him.

The moral attributes of holiness and righteousness and truth and love and mercy also are found in the Christ on the scale that obtains in God only. When these attributes and perfections receive the place in thought and appreciation that belongs to them they afford the most satisfying evidence that the Son is indeed Immanuel, God with us.

9. *How is the deity of Christ proved by the divine works ascribed to Him ?*

The Christian Scriptures clearly ascribe to Jesus Christ works in the universe for the accomplishment of which God alone is equal. They thus serve to establish the doctrine of His deity. These works are as follows :—

1. *The work of creation is ascribed to Christ.* " All things were made through Him ; and without Him was not anything made that hath been made." John 1 : 3. " In Him were all things created." Col. 1 : 16. " Of the Son He saith, Thou, Lord, in the beginning didst lay the

foundation of the earth, and the heavens are the works of Thy hands." Heb. 1 : 10. It may be claimed, and rightly so, that in the work of creation the Son was the agent and representative of the Father, who is commonly called the Creator in the Scriptures. In reply it is fitting and sufficient to say that only a divine agency could suffice in a scale of energizing that brought a universe into being. No finite agent could serve in so exalted a sphere. The fact that the Son possessed a fitness for such supremely lofty service is a clear and satisfying proof of His divinity.

2. *The upholding of and providential care over all things are ascribed to our Lord.*

" In Him all things consist." Col. 1 : 17. The Son upholdeth all things by the word of His power. Heb. 1 : 3. In this great mission the same divine power must needs find exercise that gave being to the universe. The process of divine energizing that maintains an abiding existence of things is the equivalent of a continuous creation. The Scriptures link such power and process to the Christ and thereby declare His deity.

3. *The Son of God is the Saviour of men.* " It is He that shall save His people from their sins." Matt. 1 : 21. " Him did God exalt with His right hand to be a Prince and Saviour, to give repentance to Israel, and the remission of sins." Acts 5 : 31. " He is able to save to the uttermost them that draw near unto God through Him." Heb. 7 : 25. Among all the revealed works of God the saving of sinners stands supreme. " 'Twas great to speak a world from naught. 'Twas greater to redeem." No mere creature possesses or can possess the capacity for such exaltation. Human salvation is a work that

finds expression in human experience. That experience is in verification of Scripture testimony regarding the mission of the Christ. His salvation is a reality, and its only explanation is found in the place He holds in the Godhead.

4. *The final raising of the dead is a part of the mission of the Son of God.*

"The hour cometh in which all that are in the tombs shall hear His voice, and shall come forth; they that have done good unto the resurrection of life; and they that have done evil unto the resurrection of judgment." John 5 : 28. "Jesus Christ shall fashion anew the body of our humiliation, that it may be conformed to the body of His glory." Phil. 3 : 21. In salvation human spirits are raised to a new and glorified life. In the end bodily organisms shall receive a new life and transformation adapting them to the heavenly life of the spirits they are to serve again as habitations and instruments. The bestowment of transformation and glorification upon both is a divine work ascribed to Jesus Christ. The fullness of the deity in Him could alone fit Him for this great mission.

5. *The Son of God shall judge the world.* "The Father hath given all judgment unto the Son." John 5 : 22. "We must all be made manifest before the judgment seat of Christ." 2 Cor. 5 : 10. The Father could give so great a service only to one possessed of His own character and fitness. Only God can be a worthy judge of men. The Christ can fulfil this divine mission because possessed of the fullness of the Godhead.

10. *How is the deity of Jesus Christ made manifest by the divine worship offered to Him?*

Especially after His resurrection and glorification the disciples of Christ continually offered divine worship to Him. In prayer they sought His guidance in filling the place made vacant by the death of Judas Iscariot. Acts 1 : 24. The dying Stephen committed his spirit into His hands. Acts 7 : 59. Paul besought Him to remove the thorn in the flesh. 2 Cor. 12 : 8, 9. The same apostle taught that "Every knee shall bow to Him." Phil. 2 : 10. The Scriptures teach that the angels worship Him. Heb. 1 : 10. He was worshipped with His own approval. The word of God makes it clearly manifest that such worship is in accord with the will of the Father. This teaching can only be harmonized with the oft-repeated injunction that God alone is to be the object of worship by accepting the fullness of the deity in Him. Otherwise the Church through the ages has been guilty of idolatry. The experience of devout souls in fellowship with the Son on the plane where God walks with men precludes the existence of deception in the worship of the Christ.

11. *What evidence does the association of the name of the Son with that of the Father afford regarding His deity?*

In the New Testament the name of our Lord is very commonly linked to that of the Father in a manner that involves equality. New disciples were to be baptized "Into the name of the Father and of the Son and of the Holy Spirit." Matt. 28 : 19. "The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit, be with you all." 2 Cor. 13 : 14. "Grace to you and peace from God our Father and the Lord Jesus Christ," is a common form of apos-

tolic greeting. It is unthinkable that the name of any mere creature, however exalted, could find such common relationship with that of God the Father. The Son's name by right is given such a place because in Him is the fullness of the Godhead.

12. *How is the deity of Jesus Christ established by the supreme perfection of His humanity ?*

Jesus Christ in His humanity embodies God's highest ideal of creature perfection on the highest plane. No grace or virtue ever found or will find a place in holy characters that our Lord did not possess in the fullest and largest measure. In Him the circle of virtues was complete, and each individual virtue was of the highest possible order. In character and activities the entire field of divine requirement was covered, and every part of the field received as large attention as if it constituted the whole. His was a wonderful childhood. His spiritual powers responded with all promptitude and utmost fullness to the Father's attention and influence. Whatever weaknesses and adverse tendencies there would have been were from the beginning overcome by prayer and the faith that lays hold of and cleaves to God. He gave no place to the failings of ordinary childhood. At the age of twelve His Father's house and business absorbed His thought and care. Throughout His sojourn among men His righteousness was unsullied. Under a pressure that grew until His life went out amid the agonies of Calvary the Father's will found an acceptance that measured up to the utmost thought of God. The need to confess faults or mistakes He never knew. His life was passed upon a plane of light and right where regrets found no place.

His triumph over all opposing moral evil was complete and abiding. His devotion to, and fellowship with, the Father were uninterrupted and as comprehensive as His being. From the manger to the tomb His human nature kept perfect step with the Most High. Face to face with God His life found expression in a manner new to heaven and earth. The drawings of infinite and reciprocated love precluded the slightest separation between the Father and the Son. The devotion of Jesus to the welfare of humanity was as wonderful as that which characterized His relation to the Father. His love to men was as boundless as the heavens. In such measure it had never before found a dwelling place in humanity. Love filled Him with joy in the bestowal of salvation, and brought the experience of untold grief when His mission was rejected. Jesus' love was as impartial as the sunshine and air. It reached clear across society, and among its trophies were teachers of Israel and harlots from their haunts of death. The better He is known the greater is His power and the more complete His rule in human life. What is the explanation of such a character in the midst of a humanity that is so weak and sinful? The only satisfying answer is that He was more than man. The perfection and glory of His humanity resulted from its union with the divine nature. He was Immanuel, God with us, the God-man.

These great proofs of the deity of the Christ are sufficient and satisfying to the Christian consciousness. If the Holy Scriptures be accepted as the word of God and their interpretation be natural and unstrained these evidences cannot be thrust aside. In its own place it

will be shown that this teaching regarding the supreme divinity of our Lord is in complete harmony with the experience of godly and righteous men.

13. *What great qualities do the Christian Scriptures ascribe to the Holy Spirit that give Him a place in the Holy Trinity?*

These qualities are two in number: (1) *Personality.* It has been already stated that the term person, as applied to the Father, Son, and Holy Spirit in the doctrine of the Holy Trinity, has a meaning quite different from that obtaining when used regarding man. There is a unity in the Godhead that this doctrine does not disturb. No person in the Godhead has a being in separation from such unity. Yet in this Scripture doctrine such are the distinctions involved that in divine worship and fellowship each seems to possess for us the equivalent of a personality akin to our own in character, though on an infinitely higher plane. Just where these distinctions end and the unity begins is quite beyond the range of our limited vision. The personality of the Holy Spirit was little understood or known in the ages preceding the incarnation. Signs and shadows of this teaching are not wanting in the more ancient Scriptures, but the era of light came when the Son of God entered into His glory. As the New Testament gives with clearness the fact of the distinctions in the Godhead involved in the Holy Trinity, so it brings to us the higher revelation of the character and mission of the Holy Spirit. In the thought of the earlier ages the Holy Spirit seems to have been a manifestation of the power or energy of God in action, bestowing strength and wisdom and all needed fitness for appointed service. There are intimations of

personality, but no clear revelation of this great truth. (2) *Deity.* The deity of the Holy Spirit is set forth with great clearness and emphasis in the New Testament. The proofs and illustrations of this claim will need to be presented briefly in detail.

14. *What are the proofs and illustrations of the personality of the Holy Spirit given in the Scriptures?*

1. *All the powers connected with personality are ascribed to the Holy Spirit.*

(1) *The power of cognition.* Intellect is recognized as one of the powers of personality in men. The largest measure of knowledge is ascribed to the Holy Spirit. "The Spirit searcheth all things, yea, the deep things of God." Possessed of knowledge He is the great Teacher. "He shall teach you all things." John 14 : 26. Impersonal powers cannot possess and use knowledge in teaching.

(2) *The Holy Spirit is possessed of will power.* The faculty of will, with the power of choice in the moral realm, is found in human personality. The Spirit chooses and rejects, approves and disapproves. "All these worketh one and the same Spirit dividing to each as He will." 1 Cor. 12 : 11. The many works ascribed to Him are in clearest proof of this teaching.

(3) *The Holy Spirit possesses the power of love.* This is the third great power found in personality in men. Such power is ascribed to the Spirit. "I beseech you by the love of the Spirit, that ye strive together with me in your prayers to God for me." Rom. 15 : 30. If it be said that the love referred to is that which the Spirit begets in men, the reply is that the Spirit cannot impart what He does not possess. He is to all saints the

fountain of love because He is included in the declaration, "God is love."

2. *The Holy Spirit performs works that involve personality.*

(1) *The Spirit speaks.* "What things soever He shall hear, these shall He speak: and He shall declare unto you the things that are to come." Impersonal powers do not speak.

(2) *The Spirit teaches.* "He shall teach you all things." John 14 : 26. "His anointing teacheth you." 1 John 2 : 27. The anointing is with the Spirit. Active teachers are personal. As the great Teacher the Holy Spirit is our Guide. John 16 : 13.

(3) *The Spirit calls and sends forth messengers.* "The Holy Spirit said, Separate me Barnabas and Saul for the work whereunto I have called them. So they, being sent forth by the Holy Spirit, went." Acts 13 : 2, 4. Such work pertains to a personality.

(4) *The Spirit is the agent in regeneration.* "Except one be born of the Spirit he cannot enter into the Kingdom of God." John 3 : 5. He bestows the purity that is a quality of the Spirit-given life. Ye were washed and sanctified in the Spirit of our God." 1 Cor. 6 : 11.

(5) *The Spirit gives inspiration.* "Men spake from God, being moved by the Holy Spirit." It is thus devout men have come into possession of the great body of spiritual truth.

Many other great works, similar in character to these mentioned, are ascribed to the Holy Spirit. These works require personality in the doer. The glory of the Spirit is manifested by His great mission to humanity.

His activities afford wonderful experiences in the realm of salvation. His fellowship gives the most satisfying life. Without a personal Holy Spirit such experiences and conditions are unthinkable to those who know the new life in Christ.

15. *What are the Scriptural proofs of the deity of the Holy Spirit ?*

The Scriptures afford in substance the same proofs for the deity of the Holy Spirit as those presented in support of the deity of Christ.

1. *The names of God are given to the Holy Spirit.*

(1) *The Spirit is called God.* "Why hath Satan filled thy heart to lie to the Holy Spirit? Thou hast lied unto God." Acts 5: 3, 4. Know ye not that ye are a temple of God, and that the Spirit of God dwelleth in you." 1 Cor. 3 : 16. Ananias had lied to God the Spirit, and God the Spirit dwells in His saints.

(2) *The Spirit is called Jehovah.* "The children of Israel tempted Jehovah." Ex. 17 : 7 : "The Holy Spirit saith, "Your fathers tried me by proving me." Heb. 3 : 7, 9. Here the Holy Spirit is the one tempted in the wilderness. The names of God are thus given to the Spirit because He is possessed of the divine nature. Under no other conditions could these names be rightly given.

2. *Divine attributes are ascribed to the Holy Spirit.* The following will suffice as illustrations :—

(1) *Eternity is ascribed to the Spirit.* "Christ through the Eternal Spirit offered Himself without blemish to God." Heb. 9 : 14. Eternity past and future belongs alone to God, and to the Holy Spirit because He is God.

(2) *The Holy Spirit is Omniscient.* "The Spirit searcheth all things, yea, the deep things of God." 1 Cor. 2 : 10. His knowledge is as broad and deep as the being and activities of God. No mystery is unfathomed. Matter and spirit are equally open to His vision. Deity alone accounts for such knowledge.

(3) *The Holy Spirit is Omnipresent.* "Whither shall I go from Thy Spirit? or whither shall I flee from Thy presence? If I ascend into heaven, Thou art there: If I make my bed in sheol, behold, Thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea, even there shall Thy hand lead me, and Thy right hand shall hold me." Ps. 139. 7–10. The Spirit's presence is co-extensive with His knowledge. No boundaries meet the vision of God beyond which He is not. The Spirit is God or He could not fill immensity.

(4) *The Holy Spirit is Omnipotent.* This is made clearly manifest in the works ascribed to Him. His power is verified in the human experience of salvation and fitness for spiritual service.

3. *The Holy Spirit performs the work of God.*

(1) *He had a part in the work of creation.* He brooded over a world waste and void, and order and beauty followed and life filled the earth. Harmony and glory in matter and created mind are the result of His operations. "By His Spirit the heavens were garnished." Job. 26 : 12. This is as true of the spiritual heavens as of those that are material.

(2) *The Spirit has an important part in the work of human salvation.* Saved men are born of the Spirit. John 3 : 5. No greater work has ever engaged the thought or power of God than the impartation of the

spiritual life. The Spirit distributes the great gifts attending salvation. 1 Cor. 12 : 11. He clothes the messengers of the gospel with power. Acts 1 : 8. He helps human infirmities in prayer. Rom. 8 : 26. His continuous energizing results in the fruitage that God seeks in consecrated lives. Gal. 5 : 22, 23. New and transformed and glorified bodies will find their place in the Kingdom of God through His agency and operations. Rom. 8 : 11. The presence of deity in the Holy Spirit conditions all His mighty works.

(3) *The Spirit's name finds a place on equal terms with those of the Father and Son.* This is true both in the formula given for Christian baptism, and the Apostolic benediction. Matt. 28 : 19 ; 2 Cor. 13 : 14.

These and similar proofs from the scriptures are sufficient and satisfying. The normal experience of the children of God wondrously harmonizes with these teachings. They experience the deity of the Holy Spirit.

16. *What are the mutual relations existing between the persons of the Holy Trinity as set forth by the Holy Scriptures ?*

As revealed in God's word the mutual relations between the Father and Son and Spirit are those of infinite harmony and honour and love. Much emphasis is laid upon this great truth. The Father's voice from heaven declares, " This is my beloved Son, in whom I am well pleased." Matt. 3 : 17. Repeatedly is this message given. In the holy atmosphere of the Father's supreme love Jesus spent His earthly life, and found satisfying and abiding joy. The Holy Spirit, proceeding from the Father and Son, seems to afford the sphere or element in which the highest divine fellowship between them is

experienced. The character of such relation to the Spirit gives Him supreme honour and love. His coming and mission in connection with human salvation are illustrative of the immeasurable greatness of the place he holds in the Holy Trinity. The Son in all His words and deeds made it clearly manifest that His whole being went out in love and honour to the Father. "I honour my Father." John 8 : 9. "Whatsoever ye shall ask in My name, that will I do, that the Father may be glorified in the Son." John 14 : 13. "I glorified Thee on the earth, having accomplished the work which Thou hast given Me to do." John 17 : 4. His chiefest mission was the making manifest the glory of the Father, and it was His meat to do the work of Him that sent Him. Then the words of Jesus regarding the Holy Spirit could not be more expressive of honour and appreciation. "It is expedient for you that I go away ; for if I go not away, the Comforter will not come unto you ; but if I go away I will send Him unto you. When the Spirit of truth is come, He shall guide you into all the truth. He shall glorify Me : for He shall take of mine, and shall declare it unto you." John 16 : 7, 13, 14. In and by the Holy Spirit Jesus performed all His mighty works, and offered Himself without blemish to God. Matt. 16 : 7 ; Heb. 9 : 14. It would seem a necessity of the divine nature that the Father, Son, and Holy Spirit dwell together in a fellowship infinitely intimate and abiding in character. Some hesitate to ascribe a social element to the relationship between the persons of the Holy Trinity. But such an element seems to be clearly involved in the Scripture teaching regarding the life of the triune God. What is social inter-

course but mutual love giving expression to itself, mutual love in the concrete? That love as pertaining to God is wondrously manifested in His fellowship with saints. But creature love exists in patterns far too small to satisfy the limitless love of God. The love of saints is insufficient to satisfy its fellows. They must needs command the boundless love of God, or go with wants unmet. How much less can creature love satisfy God. Infinite love alone can satisfy infinite love. In the intercommunion between the Father and Son and Spirit seems to be found the eternal fulness of the divine life in God. Holy men share in that life, but, their portion is on the very small scale of their finite capacity.

17. *What relation does the doctrine of the Holy Trinity sustain to the spiritual life?*

It was in the interest of the larger life that belongs to the Gospel dispensation that the doctrine of the Holy Trinity was given. This great truth harmonizes with deepest spiritual need. In the sunlight of God and Christian experience this teaching is filled with infinite richness and sweetness. It meets a pressing necessity of the Christian consciousness. In every spiritual nature, come to its own, or up to date in its inner life, there is a great hunger for God the Father. Without Him the soul would be an orphan and desolate. In the same spirit is experienced a like need for the presence of and fellowship with the eternal Son of God. He can in nowise be spared if fulness of life is to find a place in realization. The same great necessity obtains with reference to the Holy Spirit, that wonderful Comforter and Helper, Teacher and Guide. When in experience

fellowship with the Father, Son, and Spirit becomes real and abiding, then and then alone is every want of the heart in the realm of religion fully met. If amid such conditions need is felt it has relation to larger capacity for, and then a larger measure of the same divine fellowship. The life of heaven knows nothing better than this union and communion with the triune God come to maturity and completeness, and the natural unity and mutual love of all who share in this goodly heritage. The New Testament writers in no case undertake to explain the Holy Trinity. In this they give the ages a most worthy example. No explanations can explain the unexplainable. But these writers do set forth with great clearness and force their experience of Trinity. This experience belongs to the Christian ages. "Our fellowship is with the Father, and with His Son Jesus Christ." I John 1 : 3. "Ye know Him (the Holy Spirit) for He abideth with you, and shall be in you." John 14 : 17. Such is the common teaching of the New Testament. Our access to the Father is in the Spirit and through the Son. Eph. 2 : 18. When this experience is real and normal, and the persons of the Holy Trinity receive the honour and trust and love that are their due, then is the Church clothed with power, and great and widespread are its conquests. Unitarians may be very logical in their reasonings, but, if their creed belong to both head and heart, they are powerless to save and satisfy souls that hunger for God and the fruits of the redemption that is in Christ. The doctrine of the Holy Trinity, accepted and experienced, is a necessity if men are to be saved and glorified in character and life.

CHAPTER IV

CREATION

1. *What great purpose is served in the revelation of God as Creator?*

The revelation of God as Creator is made in the interests of true worship. The character of such worship makes this revelation a necessity. In worthy and satisfying worship three things are essential.

1. *Its object must be known.* In such knowledge the character of the object must stand out as entirely worthy of the worship offered. Only the true and living God can command worship of the character under consideration. He can receive such worship only in the light that presents Him as the Lord of the universe. As the "Unknown God" His worship must be on a far lower plane. In Moses' day heavenly bodies and earthly creatures were objects of worship. Ignorance alone could or can tolerate a worship rendered to beings or things which owe their presence or continuance to another. As soon as light comes such worship must cease. God through Moses reveals Himself as the Creator and Preserver of the universe that in their relations to and dealings with Him men may fulfil their highest ideals in the exercise of worship. Such experience is possible under no other conditions.

2. *In true worship its object must inspire and empower the worshipper for the service rendered.* It must lead the worshipping mind to the mount of vision where

it comes face to face with itself. It must lift the human will to the plane where all divine choosings are accepted and fulfilled. The worthy object of worship must draw creature love to its bosom which is its fatherland and abiding heritage. Only the faithful Creator can render to worshipping souls this lofty service. No form of idolatry knows or can know such response in worship offered. Idolatry as worship finds expression on a plane infinitely below that under consideration. The revealed and known Creator alone can command the worship that satisfies and glorifies humanity.

3. *The God truly and worthily worshipped must be able to answer all prayer that harmonizes with real need.* The entire sweep of genuine want must command His vision and worthy attention. Only the God who creates and upholds all can fulfil this great mission to worshipping creatures. In the interests of true and worthy worship there was therefore an infinitely pressing need for a clear revelation of God to humanity as the Creator of the universe.

2. *What satisfying evidence have we that the universe exists as a reality?*

The view is not uncommon in the world that the universe is an illusion, and has no place except in thought. Thought is the only reality. In dealing with this view the following will suffice.

1. *This teaching is entirely foreign to the Christian Scriptures.* There was indeed a time when the cosmos had no place beyond the mind of God. But the wondrous energizings of the divine will gave actuality to things, and creation on an immeasurable scale became present. Divine activities find expression in realities.

The material universe and the world of mind are not less real than the divine thought that embodied their patterns and the divine energizings that actualized them. God's energizings do not stop where imaginings bear sway. God created and creation brought reality. Such is the uniform teaching of Holy Scripture.

2. *The teaching under consideration is in conflict with experience.* Self-consciousness is an experience. We behold and know ourselves as beings that think and will and love and act. To doubt our existence but adds to the activities that prove its reality. Such consciousness of self as a theatre of varied activities does not come to us in a vacuum. It comes in connection with relationships that have to do with things and beings distinct from ourselves. Such things and beings form our environments. Contact with them gives us a large part of our experience in life. If we are real they must be equally so. Things unreal cannot deal with the real as they deal with us. It is true that things purely imaginary often affect and influence lives and characters, but first, such imaginings are but the shadows of realities, and without them would have no existence. Second, they are not a part of normal and necessary experience. Hence their testimony cannot weigh against the reality of the universe about us and of which we are a part.

3. *This teaching does not afford a workable theory of life.* If things exist only in thought then their use has no reality and is but imaginary. The imaginary use of imaginary things could not be attended with any serious importance. Under such conditions the manner of dealing with things would surely be a matter of little moment. But such an understanding of things

could not, with impunity, be reduced to practice. Environing forces and things are exceedingly particular as to the treatment they receive. They have their rules or laws and if used in harmony therewith they wondrously minister to human welfare and comfort. To ignore such laws is to court destruction at their hand. Illustrations of this fact are found in fire and water and air and electricity and the fruits of the earth and gravitation and numberless other things about us. They verily behave like stern realities. We surely should require very convincing evidence before charging them with acting a lie in all their dealings with us. On the face of things the proof is certainly on the other side. It would seem unthinkable that unreal and non-existent things should act the part of realities so perfectly and persistently and successfully. Self-consciousness brings to us satisfying knowledge of the reality of our own being. The activities of things about us give an account of reality in themselves exceedingly similar to what we find in ourselves. Why should these things clothe themselves in the garb of reality and demand treatment as such if unreal? How is it they deal so beneficently with those who fulfil such demands, and punish with such severity all who refuse if they are non-existent? Human beings are simply obliged to act as realities amid realities, and no other account of the necessity can be given that satisfies except the one that such realities are present.

4. *Bodily senses bear testimony to the reality of the universe.* The five senses are the highways between our embodied spirits and material environments. Their use and the results following are a clear matter of experience. They do not suffice to bring a revelation of many of the

great mysteries of existence, but they do serve all practical purposes in dealing with the world of matter in which our lot is cast. Their very existence is inexplicable on any other ground than that environments are real. Where normal conditions exist, their testimony the world over is one and the same. No reasons appear why these witnesses to the reality of things should be put out of court. Over their highways truth-seekers pass to the conquest of many worlds of knowledge. Were such worlds without reality these powers would have no mission, and no account of their presence could be given. Men are real and so is the universe in which they live.

3. *What satisfying evidence have we that the teachings of Pantheism are false?*

In Pantheism the universe is but an expression of God. In it creation has no place. God became the cosmos that exists. The God of Pantheism is impersonal and neither knows, nor wills, nor loves. Christianity cannot accept this view. The reasons for its rejection are sufficient and satisfying.

1. *The Christian Scriptures everywhere present God as the Creator or Maker of all things.* "In the beginning God created the heavens and the earth." Gen. 1 : 1. In praise God's ancient people sang, "Praise the Lord, O my soul : O Lord, my God, Thou art become exceeding glorious ; Thou art clothed with majesty and honour ; Thou deckest Thyself with light as it were with a garment ; and spreadest out the heaven like a curtain. Who layeth the beams of His chambers in the waters, and maketh the clouds His chariot, and walketh upon the wings of the wind. He maketh His angels spirits,

and His ministers a flaming fire. He laid the foundations of the earth, that it should not be moved forever." Psalms 104: 1–5. "Thus saith Jehovah that created the heavens, the God that formed the earth and made it, that established it and created it not a waste, that formed it to be inhabited: I am Jehovah; and there is none else." Isa. 45: 18. "Worthy art Thou, our Lord and our God, to receive the glory and the honour and the power: for Thou didst create all things, and because of Thy will they were, and were created." Rev. 4: 11. These passages represent the uniform and invariable teaching of the Bible. The idea that God became matter or finite mind has no place in the revelation it brings.

2. *In the chapter on the existence of God it has been shown that the clear manifestation of intelligence and design and purpose in the universe afford satisfying proof of the presence and work of God.* It is as unthinkable that a God devoid of personality, a God incapable of thought and volition and love, is the author or cause of the universe as that an image of man in stone has produced the world's great works in painting and statuary and architecture. Were it possible for an impersonal God to become a universe that universe would of necessity be wanting in the qualities under consideration. Real intelligence and design and purpose in the concrete in works of creation demand the presence of an agent who knows and wills and loves.

3. *The personality of human kind affords clear proof of the personality of God.* Human personality is a matter of consciousness and its reality is established. The

testimony of self-consciousness is sufficient and satisfying. To doubt its presence gives added proof of its existence. Were personality unreal doubt would be impossible. Doubt without intelligence is unthinkable, and intelligence involves personality. Personality in the creature demands personality in its creator. There is no other adequate cause for its presence. No giver can go beyond his possessions in the bestowment of favours. An impersonal God cannot be the author of personality in man. The beggar cannot equal the multimillionaire in the use of treasure.

4. *The presence of moral law and moral life in the world proves the personality of God, and disproves the claims of Pantheism.* The reality of a moral faculty and of moral standards is as clearly a matter of consciousness as that of our being. Conscience and its demands cannot be outlawed. Its presence and worthy use require a perfect law. Such a law must in the nature of the case be divine. Divine law can be nothing less than a transcript of the divine will. Only the personal God has a will from which such transcript can be received. Pantheism dethrones conscience, nullifies all moral law, and destroys all moral standards. If Pantheism be true, sin and righteousness, vice and virtue, moral good and evil, are but empty and meaningless terms, and all the distinctions set forth by them are to be rejected as baseless and false. To destroy life is as praiseworthy as to save it. To rob men of property and reputation and to protect them in their possessions are of like character. The libertine and debauchee are as worthy of honour as the model of virtue and self-restraint. A system of teaching that destroys such

distinctions, contradicting all that is noblest and best in humanity, Christianity can by no possible means accept as worthy of credence.

5. *The spiritual life experienced in connection with true worship involves personality in God.* This life has already been dealt with as an evidence of the existence of God (pp. 9, 10). Such a life can only find a place in fellowship with a personal God. It is unthinkable that an intelligent worshipper could in an intelligent way offer worship to an object without intelligence. Devout souls seek to be under the authority of a supreme and worthy ruler. Self-government, except under God as the paramount power, has no place in a life truly spiritual. Will alone can govern will. An impersonal and consequently will-less God can under no conditions satisfy a righteous finite will. "Thy will be done" is the universal language of enlightened piety expressing itself in prayer. The atmosphere of the spiritual life under consideration is love. Love in religion can only come to its own in union with a God who responds in infinite measure to the incense of devotion that rises to His throne. Nay, the love that satisfies in the spiritual life comes to the worshipper and gathers his love to its bosom and bears it away to the abode of divine glory. No desert of earth is so barren as religion without the throbbing heart of a loving God. In such a realm orphaned souls perish with hunger. The presence of a personal and living God alone affords for human spirits a land of sunshine and beauty and plenty, a land where all of human need is met. It cannot be otherwise than that Christianity reject the teachings of Pantheism.

4. *What do the Christian Scriptures teach regarding the time of creation?*

The Bible leaves the date of creation an entirely open question. It tells us that "In the beginning God created the heavens and the earth." But it gives no hint as to the limits of the ages that have intervened between us and that beginning. Modern science has given us an almost measureless extension to the boundaries of the universe. It has likewise pressed back over vast stretches of time the period when the heavens and the earth began their history. Undoubtedly where even approximate exactness is impossible not a few writers have indulged in large extravagances in their uncontrolled conjectures. But our Scriptures nowhere fix a limit and issue a mandate, "Thus far and no farther." All the time is given that truth may ever require.

5. *What is the teaching of the Christian Scriptures with regard to the order of creation?*

The teaching of the book of Genesis with regard to the order of creation carries us back in thought to the period when "the earth was waste and void." The world of beauty and fruitage which provides a home for animal and human life came by a process covering long periods of time. The term days used to set forth such periods cannot in connection with a literal interpretation and in detail be adjusted to the teachings of science. But in general the outline affords a remarkable harmony between the two. The slow processes in nature indicated by the certain and unequivocal teachings of Geology require vast periods of time in bringing the earth to its present conditions. Nature too is a book of God and its real teachings cannot be deceptive. The Bible and science

both set forth with equal clearness the fact that our world in its earlier history was without life. Then there followed an age when the earth was clothed with vegetation. The wealth of vegetation is revealed in the widely extended strata of coal and rivers of oil that so wondrously bless humanity. Lower forms of animal life entered the arena, and in their own time successive orders of a higher character followed. Last of all man is created in the image and after the likeness of God. Humanity is endowed for and charged with the mission of subduing and ruling in the material and moral realm. The great fact set forth in the account under consideration is that God is the Creator and Lord of the universe. If there be disagreement in detail with the known facts of science such disagreement does not disturb the reality and importance of the lesson taught. By comparing national history as given in the books of Kings and Chronicles disagreements are not few. But the lessons in the interests of religion set forth in the books mentioned are entirely undisturbed by such discrepancies. The Bible was not given to teach history or science. It has its great mission in the realms of religion and morals. In these realms it is never found wanting. We are told that "God saw every thing that He had made, and, behold, it was very good." In spite of changed conditions that have resulted from the presence of sin, for all righteous and devout souls, "The heavens declare the glory of God," and "the whole earth is full of that glory." The world in which God makes men to have dominion over the works of His hand, for all who find and maintain normal relations with their Creator, is a beautiful and friendly realm within which to attain unto fitness for the service and glory of the life that abides.

CHAPTER V

DIVINE GOVERNMENT AND PROVIDENCE

1. *Why do Christians believe in the government and providence of God?*

1. *Such belief accords with the clear and uniform teaching of the Christian Scriptures.* "God is the King of all the earth." Ps. 47 : 7. "Jehovah's kingdom ruleth over all." Ps. 103 : 19. "The Most High ruleth in the kingdom of men." Dan. 4 : 17. "Thine is the Kingdom, O Jehovah, and Thou art exalted as head above all." 1 Chron. 29 : 11. As King, God provides for the needs of the world of living creatures. "Thou openest Thy hand, they are satisfied with good." Ps. 104 : 28. "Your heavenly Father feedeth them." Matt. 6 : 26. "God shall supply all your need." Phil. 4 : 19. This truth is given great prominence in the Bible.

2. *The realm of creation is on a scale that requires the care of a God of infinite perfection.* Every added facility for increased knowledge of the material universe extends its borders. None have apparently approached a discovery of its limits. Should all worlds of the known system be discovered, who shall say that a thousand other like systems do not exist so far afield that no human vision however aided can reach them? The question of absolute boundlessness is an open one. Then the revelations of the telescope and of the micros

cope are equally wonderful. The immense and the diminutive seem alike impressive. It is said the little red ant stands midway between the great and the small in the world of living creatures. Created minds afford a realm of vast possibilities, as yet largely unexplored. Such a universe presents an empire worthy of an infinitely perfect God. It seems clear that none other could fulfil a service of such magnitude.

3. *The revealed character of God harmonizes with this teaching.* It is unthinkable that the God of the Bible, the God made known in Jesus Christ, could leave the universe to others. His power and wisdom abundantly suffice for the exercise of full and constant care over all His works. His unmeasurable love prompted the creation of matter and mind. The same love must needs constrain a worthy control and providential care for His own creatures. This must be true on the highest plane as regards the loyal subjects of His moral and spiritual kingdom.

2. *What is the method of divine rule in the material universe?*

Over all matter God's control is unhindered and perfect. In this realm no power exists that can resist His will or thwart His plans. All movements and activities in the material universe, on every scale and in every place, fulfil His word. Worlds and atoms are equally subject to Him. Regarding the forces resident in and finding expression through matter there are two views worthy of thought. One is that in the beginning the material universe was endowed with these forces, and that for the ages they were made its abiding heritage. The laws governing their activities were then fixed and will

continue to the end. It is as if the operations of the forces in nature have thus been rendered automatic. The Creator, according to this theory, does not need to and does not act immediately in the ongoing of the universe. The sun, supplied with all that conditions light, shines on from age to age. Gravitation holds all worlds to their several orbits, and all matter to its assigned habitation. The law of cohesion gives to rocks and minerals their abiding strength. God can stand aside and leave things to the fulfillment of their mission. The alternative view is that the forces in question and their activities are but the continuous expression of the energizings of God. Power does not exist in the abstract. All operations attending these forces are the resultant of the immediate activities of God in the universe. God's continuous agency finds expression in the sunshine and rain, in the attractions of gravitation and cohesion, in the growth of vegetation and the activities in fire and water and air. All of nature is directly and entirely dependent upon God in the fulfillment of its mission. The so-called laws of nature only afford us a revelation as to God's methods in His operations. They have no existence aside from His plans of work. There may possibly be an element of truth in the former of these two theories, but the following principles, which find common acceptance, give the second view the chief claim upon our faith. (1) God is present, present with all His perfections, in every place. The universe does not belong to an absentee God. God abides in utmost nearness to all of creation. The great and small are equally attended by that holy presence. (2) All of power finding expression in the forces of nature and in the

fulfillment of its laws has its sole dwelling place in God. God and His attributes know no separation. Qualities have no existence in the absence of the subjects in which they inhere. This principle clearly involves the truth that natural forces have no place aside from the continuous energizing of the personal God. (3) The stream of divine power which finds expression in the operations of natural forces flows forth from its fountain head moment by moment. The activities of God know no cessation. "My Father worketh even until now." John 5 : 17. All energizings in the material universe are the outflowings of divine power. No forces exist in separation from their Author. Nature's laws are God's ways of doing things.

3. *What is the method of divine government in the lower animal world ?*

God has endowed all forms of animal life with peculiar powers and instincts. Such powers and instincts find expression in the varied activities that characterize them. In such resultant activities the will of God finds fulfillment. Lower animals cannot with knowledge and from choice obey their Maker. They can but follow the impulses of the nature given of God. Virtue is above, and vice below their realm of life. They cannot merit reward or punishment. Their subjection to suffering and death is among the unsolved mysteries of the universe. Long anterior to the creation of human beings and the introduction of sin their history began. Their generations came and passed away as they have done through all the succeeding ages. The earth still holds enough of their ancient remains, and sufficiently preserved, to make clear the fact of their presence. Divine

revelation has to do with humanity, consequently it is not strange that the mystery of suffering and death in this lower realm from the beginning is left unexplained in the oracles of God. But their sufferings are on a plane very far below that occupied by humanity under the reign of sin. Sorrow and despair of souls afford the experience that excites pity to its depths. Death has comparatively little of terror apart from moral evil. The experience of evil in the animal world is in the main limited to its physical aspects. In that realm remorse is unknown, and there is no future dark and dreadful with prospective woes.

4. *What is the method of divine government over humanity?*

In its relation to humanity the kingdom of God has to do with creatures of an infinitely higher type than are found in the lower animal world. Under all normal conditions men are possessed of moral freedom. Their goal is perfection of character and companionship with God. They were created to become sons of God and to share His immortality. In God's dealings with mankind as subjects of His great moral and spiritual empire several things are worthy of consideration.

1. *God has given to man a law in entire adjustment to his nature and need.* That law is the embodiment of all the divine will for the present life. Its revelation was by a gradual process. It attained to completeness in the teachings of Jesus Christ and in His character as the Son of Man. The law of God touches humanity at every point of its being. It affords highways for all normal activities, and prohibits all paths of evil.

2. *Human responsibility for the observance of the*

divine law is in the measure of opportunity to know its requirements and prohibitions. Embryonic infant minds have no responsibility. Failures of fulfillment by helpless ignorance do not bring condemnation. Imputed sin is violation of the measure of law within the reach of its subjects. God writes somewhat of law upon souls with capacity developed to the point of possible understanding and obedience. He has seen fit to leave the service of instruction in His law in detail to human agency. The failure of unfaithful agents cannot be put down to the account of individuals and communities left in unchosen darkness. Under divine rule men will be held responsible for what they have or can obtain, and not for light that has never shone for them.

3. *God endowed men with ability to fulfill His law.* Before the advent of sin such ability would seem to have been a natural birthright. Fitness for divine worship and spiritual service must always come from God, but until sin came access to Him for light and strength must have been as free and unrestrained as are the dealings of children with their parents under normal conditions. The fall of man brought a bent to evil that has become common experience. Under the changed conditions the atoning work and universal presence of Jesus Christ afford humanity the helpful influence and life-giving atmosphere in which moral freedom, with the power of obedience, abides until personally sinned away.

4. *God has linked rewards of highest possible value to the acceptance and fulfillment of His law.* In the earlier stages of the moral and spiritual life observance of the requirements and prohibitions of divine law involves indeed much of self-denial and the bearing of heavy crosses

and various experiences exceedingly trying to the flesh. But moral perfection and spiritual maturity and strength are the goal attainable by passing over the way of suffering. The environments attending those who keep God's law, and found when the goal is reached, are supremely satisfying. The life attained is worth infinitely more than any possible cost involved. God Himself becomes its abiding heritage.

5. *The consequences of disobedience to God are of the gravest character.* The course of persistent sin corrupts every power that finds exercise in moral and spiritual activities. It blights and destroys every virtue and grace that gives worth to souls. Its ruin is complete and abiding. It commands environments as awful as its own character. Its end is a perdition of deepest despair. "The way of transgressors is hard," for "the soul that sinneth it shall die." Sin separates from God, and such separation is spiritual death.

5. *How is the reign of God re-established over the sons of disobedience?*

Men from the beginning are shut up to God for the exercise of moral freedom. The acceptance of and submission to His gracious and empowering influence condition all worthy obedience to divine law. To start with the bent to evil is not all of moral experience. Drawings Godward are quite as real as the opposite impulses. Lower attractions accepted and followed initiate and extend the reign of carnality. But under the provisions for human redemption God, through His Spirit, follows men far down the pathway of evil. They are convicted in respect of sin, and of righteousness, and of judgment. John 16 : 8. When and where response in repentance

and faith is given pardon is bestowed, and a transformation in the inner life is wrought by the Holy Spirit which brings it into affinity with the kingdom of God. In such newness of life the reign of God is re-established, and his spiritual empire becomes in experience the soul's fatherland and abiding home.

6. *In what sense does the rule of God extend to souls that continue in sin?*

Sin in its essence is the rejection of the will of God and His plans for life and its activities. God cannot force human wills and leave them moral agents, capable of virtue. But in one thing the fulfillment of the divine will cannot be refused. God has linked sin to its consequences. No power of human volition can break that link. "Whatsoever a man soweth, that shall he also reap." Gal. 6: 7. In the exercise of freedom men sow. If that sowing is to the flesh, against their will and in utter helplessness they reap. In such experience the reign of God must triumph and that triumph must abide.

7. *What is the character of the kingdom of God in its relation to loyal subjects?*

It is a kingdom of love. It is the reign of the infinite Father over His own children. God is love. The highest possible measure of divine love is that which finds mutual exercise between the Father and His only begotten Son. Regarding that type and tide of love Jesus gives us the astounding message, "Even as the Father hath loved me, I also have loved you," and in that matchless prayer He says, "Thou lovedst then, even as Thou lovedst me." John 15 : 9 ; 17 : 23. The accepted reign of God will bring into human spirits a response of

love to Him and His kingdom limited only by finite capacity. Paternal and filial love on such a plane and of such a measure will fill the heavenly realm with ineffable charm, and a joy unspeakable and full of glory. Such love of God, linked to infinite power and wisdom and goodness, can withhold no good from His children.

8. *What is the teaching of the Christian Scriptures regarding divine providence?*

Providential care over the creatures of His hand is a prominent part of the government of God. The worthy exercise of authority ever has as its chiefest end the welfare of those who submit to its sway. Human beings are the subjects of divine government in its moral and spiritual aspects. They alone of earth's inhabitants are subjects of the kingdom of heaven. In their interests the world has been prepared and lower orders have their place. A worthy care for humanity on the part of God, in the light of Scripture teaching, is a necessity of thought. The following reasons for such a faith are sufficient and satisfying.

1. *Humanity in a peculiar sense belongs to God.* "The earth is Jehovah's, and the fullness thereof; The world and they that dwell therein." Ps. 24 : 1. "All souls are mine." Ezek. 18 : 4. God must needs care for His own. Failure can only have a place in human experience when by sin men do violence to the conditions attending providential care. The children of God as loyal subjects of His kingdom are granted special claims upon Him for the supply of all needed good.

2. *The character of God insures providential care over the subjects of His Kingdom.* The God in whom inheres infinite power and wisdom, holiness and faithfulness,

goodness and love, in the presence of measureless and abiding need cannot be indifferent and inactive. The God that Christian truth unveils cannot remain apart from obedient and trusting subjects of His great empire.

3. *God's purpose regarding humanity necessitates providential care.* The divinely chosen goal for men is perfection in character and environment. Such a purpose must have opportunity of fulfillment. Impossibility of attainment would vitiate the character of such a purpose. The accomplishment of the divine purpose involves a process, with time for the attainment of its end. To make that process fruitful in the desired results every step must be attended by God in the exercise of providential care. Human and divine co-operation conditions every advance in moral and spiritual good. Without the continuous activity of God, inciting to higher and higher things and responding to human effort in the gift of power and fruitage, men can have no other experience than that of failure. The providential care of God is an abiding necessity of the ethical and spiritual life.

4. *This teaching is fundamental to religion.* Without such a belief religion could have no place in human thought and life. It is found in every religion that has blessed or blighted human character. Without faith in His providential care prayer to God could have no place among men. The belief that in and with God wants are met and safety insured is an indispensable incitement to worship.

5. *Belief in God's providential care is indissolubly linked to the teaching that He reigns over the work of His hands.* As already noted, the chiefest mission of rulers is to make available the highest possible welfare

of their subjects. All personal honour and emoluments are entirely subordinate to this principle. The measure of their success is determined by the good brought within reach of those accepting their rule. God is the infinitely perfect pattern of true kingship. The fruitfulness of His reign measures up to the perfection of such pattern because the good He brings to obedient souls at every stage of progress is the highest in kind and largest in measure that needs require or capacity permits. "God shall supply every need of yours according to His riches in glory in Christ Jesus." Phil. 4 : 19. Only thus can the reign of God fulfill its highest mission to humanity.

6. *Belief in providential care is also linked to the fatherhood of God.* Regenerate and obedient souls are home-born and real sons of God. In God is found the highest, the infinitely perfect, manifestation of fatherhood. The chiefest mission of true fatherhood finds expression in the nourishing and training and protecting of offspring. Powers and resources will not be spared when the welfare and interests of children are at stake. God as divine Father cannot be found wanting in care for and attention to those who have become partakers of his own nature and life in Christ.

9. *What is the measure of God's providential care over His people?*

It covers the entire region of real need. It insures perfect safety in every danger. Not even a sparrow "shall fall upon the ground without your Father. The very hairs of your head are all numbered." Matt. 10 : 29, 30. The Christian Scriptures lay the utmost emphasis upon the faithfulness of God. Such faithfulness must needs find expression in a completeness of provident-

tial care. The smallest matters that concern human welfare and have a place in the determination of character may be committed to Him with the utmost assurance of a full measure of attention.

10. *What limitations do the Christian Scriptures fix to the promises of special providential care ?*

Obedience to God's will and faithfulness to His plans are everywhere in the Scriptures made to condition an assurance of special providential care. Evil ever attends the way, and destruction lies at the end of every course of sin. To choose the pathway of transgression is to sacrifice the great and precious promises of divine revelation. Their peculiar treasures are for the sons of God and seekers after truth and righteousness.

11. *In the exercise of a large measure of His Providential care what special means does God employ ?*

1. *In the securing of human welfare men are largely used of God.* Parents are the representatives of God in the support and education and protection of the children committed to them. Rulers are charged with the responsibility of securing safety and liberty and worthy opportunity to their subjects. Teachers are in an important sense guardians over the interests of their pupils. Physicians have in this realm their mission and responsibility. Ministers of religion are peculiarly related to the abiding welfare of those they serve. In normal human life men give themselves to mutual service, and the object is the mutual good of all concerned. Nevertheless the true Guardian of all human welfare is God, and all these are but the agents through whom He works. Without Him all human effort and helpfulness in service are in vain. "Except Jehovah

keep the city, the watchman waketh but in vain." Ps. 127 : 1.

2. *Angels are ministering spirits to men through whom God exercises providential care.* Their character and mission are considered in the next chapter.

12. *In life's afflictions and disadvantages and trials in what ways does God exercise providential care?*

1. *In some instances God will not permit the enemies of His people to carry out their purposes of evil.* At the Red Sea He stood between the Egyptian army and His chosen race and prevented the onslaught of battle. Ex. 14 : 19, 20. He would not suffer Balaam to pronounce a curse upon the hosts of Israel. Through the ages His compelling mandate has often been, "Touch not mine anointed ones, and do my prophets no harm." Ps. 105 : 15. When this method is not adopted it is because He has a better one under the existing conditions.

2. *In many instances enemies have been permitted to carry out wicked purposes, but God has most signally overruled the outcome.* Daniel in the lions' den and the three Hebrew children in the fiery furnace are striking illustrations of this method of deliverance. The early disciples, under fierce persecution, were driven out of Jerusalem and scattered abroad, but they went everywhere preaching the word, and the triumph of the kingdom was widely extended. Satan tempts and tries and the end sought is a fall and consequent ruin. To faithful souls such trials become stepping stones to higher good and larger life. Thus all afflictive experiences work together for good to lovers of God.

3. *When from men and evil spirits trials and temptations come, in response to prayer and faith, God bestows*

grace to endure. "My grace is sufficient for thee" is a declaration for the benefit of every receptive spirit. A possible triumph of faith attends all earthly trials, and a triumph of faith is the victory of grace.

4. *The path of suffering is God's chosen way to perfection and highest fitness for spiritual service and divine fellowship.* Jesus reached His plane of human perfection through suffering, and the present life affords no other way to attain this only worthy goal for humanity. Afflictions, with a full measure of appropriated grace, provide the needful conditions of a vigorous and expanding spiritual life, worthily fruitful for God and His kingdom. God ever attends such lives with His tenderest providential care. "Our light affliction, which is for the moment, worketh for us more and more exceedingly an eternal weight of glory." 2 Cor. 4 : 17. "If we endure, we shall also reign with Him." 2 Tim. 2 : 12.

5. *The most difficult situations to reconcile with divine providence are found where God's appointed representatives are unfaithful and unfitted for their high calling.* The sad estate of children born and reared in godless homes, filled with influences that blight and curse, is known to all who observe and think. Rulers controlled by selfish ambition and avarice have filled their realms with cruelty and oppression. As war-lords such have drenched the earth with blood. Religious teachers, false and worldly, have fattened themselves upon their flocks and left their souls to perish. Such conditions greatly touched the heart of the Son of God. "When He saw the multitudes, He was moved with compassion for them, because they were distressed and scattered, as sheep not having a shepherd." Matt. 9 : 36. That com-

passion broods over all humanity and abides through the ages. The mystery of the permission of such conditions is beyond human solution. The light of eternity will need to dawn ere a knowledge of what God does in this dark realm will be available. In the meantime the very fact that God in Christ, with a heart of deepest pity, bends over all who live amid such evil conditions links their interests to divine providence. His utmost faithfulness to his saints cannot be contradicted in His dealings with them. His demands on human souls are never beyond existent possibilities, and a sweet reasonableness attends all His activities. He will somewhere and somehow and at some time right all wrongs. His people can await the fulfillment of His plans with restful assurance that every soul of man will have a worthy opportunity for the attainment of its highest good for the life that abides. The Judge of all the earth will do right.

CHAPTER VI

GOOD ANGELS

1. *Why is the Christian doctrine of good angels profitable for study?*

1. *Good angels have a very important place in the creation of God.* They belong to the spiritual realm, and this realm is the highest in the universe. Then in their developed nature and matured perfections we behold a reflection of the divine image and glory next in measure to that which shines in the face of Jesus Christ, the God-man. Holy men are brother spirits of the good angels, but in the present world their life is that of spiritual childhood. With the angels the process of growth has brought them the experience of full stature and strength in God. Having thus entered upon their larger heritage they afford a most attractive manifestation of the handiwork of God, and one that adds much to our appreciation of His character and glory.

2. *Good angels present to humanity patterns of their own future inheritance in Christ.* Our Lord declares as one of the plans of God that human saints, having come to their own, shall be like the angels, and their equals in His kingdom. Mark 12 : 25 ; Luke 20 : 36. It should be a great inspiration to sincere souls to see God's ideals for them in the concrete, and such are the good angels.

3. *Good angels are God's appointed messengers and ministers to His people in their pilgrim life on the earth.* "Are not they all (the angels) ministering spirits, sent

forth to do service for the sake of them that shall inherit salvation?" Heb. 1: 14. The name angel signifies messenger, and is expressive of their mission to humanity. Such angelic ministry is most strikingly illustrative of the Father's great love and care for His human children. This fact should make the study of this subject one of peculiar interest and profit. This teaching should prompt and inspire in us a recognition and appreciation of the dignity that belongs to saved humanity. The heritage of coming glory casts a reflection of brightness over the present life and gives it great importance and value. Jesus teaches us that little children are to be honoured and specially cared for, "because their angels do always behold the face of my Father which is in heaven." Matt. 18: 10. The little ones as recipients of this lofty service have no pre-eminence over their seniors, unless the latter have sinned away such angelic guardianship. Christian teaching regarding the good angels should inspire a self-respect that cannot tolerate an unworthy life, and a reverence for humanity at large that will preclude all neglect and evil treatment. For men ensnared in error and sin what they might have become, or may yet become should excite no small measure of respect, though it be shadowed with grief for their failure. Great works of art, unfinished or in ruins, command a degree of reverence in human hearts.

2. *What is the Christian teaching regarding the creation of the good angels?*

1. *As to the time of their creation no definite information is available.* The Christian Scriptures are silent regarding this question. Their light is limited to facts concerning their character and calling, the knowledge of

which is helpful to human souls, seeking the attainment of their goal in the plans of God. The concensus of belief among Biblical scholars is that the history of the angels began long anterior to that of man. They are commonly believed to be the sons of God who shouted for joy when the earth was prepared for its place and mission. Job 38 : 7. They have had ample time for large development and growth.

2. *The method of the creation is also left unrevealed.* It is common Christian thought that they severally came into being in response to the immediate creative power and wisdom of God. If so they have never known in experience the interrelations that come as a result of creature parentage, and nothing akin to human families and tribes and races have found a place among them. They are commonly mentioned in the Christian Scriptures as united in worship and service, and that union is on the plane of the spiritual, and is of the highest possible order. All creatures at one with God in their life and activities have within them the foundations of perfect unity among themselves.

3. *The angels were created in a variety of orders.* The number of such orders we do not know. Neither can we know to what extent the contrasts in their capacity and calling are the result of original endowment, and how far they are the outcome of individual growth and development. Have some, like the servant who gained ten pounds, outstripped their fellows, leaving them at varying distances behind them? We shall not know until the perfect is come. A variety of names and offices divinely ascribed to them indicate differences in capacity and grades and kinds of service. Michael, the godlike, is

called the archangel, which signifies the chief angel. Gabriel is God's hero. Angels are spoken of as "thrones and dominions and principalities and powers." Col. 1 : 16. The variety given indicates that all the orders are of a high character. Often equal greatness finds expression in different spheres and forms of activity. Varieties in beauty need not excite invidious comparison. Angels, like men, in character and calling doubtless complement each other. Each individual angel has a greatness and glory all his own.

3. *What does divine revelation teach us regarding the number of the good angels?*

In the Christian Scriptures the number of good angels is represented as very great, but nothing akin to census returns is given. "Ye are come . . . to innumerable hosts of angels." Heb. 14 : 22. "I heard the voice of many angels." Rev. 5 : 11. "Thinkest thou that I cannot beseech my Father, and He shall even now send me more than twelve legions of angels?" Matt. 26 : 53. The holy angels are the hosts of the King of kings, and their numbers have some relation to the glory of His Royal estate and the sweep of his Empire. It is not unlikely that numbers that make up the human race are very insignificant indeed when compared with those that swell the ranks of the angels of God.

4. *What does divine revelation teach us regarding the excellencies of the good angels?*

1. *They are called spirits.* "Are they not all ministering spirits?" Heb. 1 : 14. Christian opinion is divided as to whether the good angels are pure spirits, or whether they are possessed of glorified bodies akin to those that will have a place in the future heritage of

human saints. This question is one we cannot solve, but their life is real and full, and is furnished with all needful means of self-expression. As spirits the good angels have a place in the highest realm of creation. God is a spirit, and it is unthinkable that He can bring upon the stage of being an order higher in nature than spirits.

2. *Angels are called sons of God.* Job. 38 : 7. As sons they bear the image of their Father. That image finds expression in the great moral attributes that belong to the divine character. Their perfections are small patterns of those found in God. In them sonship has attained to its best in creature experience, and is worthy of highest appreciation. In the measure of its development and maturity such sonship experiences a wondrous affinity with God, and a community of interests with Him in His kingdom. The peculiar glory of that kingdom is found in the fact that its subjects are the children of the King, children that in their time attain unto fulness of stature, and are entirely at one with their environments.

3. *Angels are mighty in strength.* "Bless Jehovah, ye His angels that are mighty in strength." Ps. 103 : 20. Such strength is requisite to the accomplishment of their great mission. This will appear when we come to study that mission in detail. They are able to respond to every demand made upon them. The secret of their strength is found in their free access to the treasury of divine power.

4. *Angels are possessed of great knowledge and wisdom.* "My lord is wise, according to the wisdom of an angel of God, to know all things that are in the earth."

2 Sam. 14 : 20. Their knowledge is that of experience. They are granted the freedom of the divine presence, and theirs is a face to face vision of God. "Their angels do always behold the face of my Father which is in heaven." Matt. 18 : 10. Such intimacy of fellowship must needs bring a high order of acquaintance with God. His kingdom is their fatherland and the sphere of their activities. Their contact with the things of the kingdom is continuous and unhindered. Their great mental endowment and perfect spiritual environments afford them every opportunity for the attainment of the highest finite knowledge. No infirmities exist to demand periodical cessations from labour. Feebleness and death can never terminate their career as learners. Their ever growing knowledge is wholly practical in character. Every science in the spiritual realm is an art as well. Angels are able to make the best use of their lofty attainments. Such ability is wisdom in the concrete, and their knowledge and wisdom are of equal measure.

5. *The good angels are holy in character.* This is involved in their possession of the divine image as sons of God. The holy angels is a common descriptive title in the Christian Scriptures. They have never known in experience the ways of evil and the defilement of sin. But holiness in finite beings is an attainment and not a created product. In the earliest stages of rational life holiness can exist only as a possibility. Its actuality as an experience must come further on. In its attainment God and His creatures co-operate as fellow-agents. All finite holiness is an expensive commodity. God is at the center and is the controlling power in holy lives. They involve maintained consecration to Him and

the acceptance and fulfillment of His plans. Self must receive all orders and motives from God. Until holiness becomes a fixed habit and embodies all the principles that prompt and guide the activities of creature life strenuous effort must necessarily face every one who would secure its attainment. The good angels of necessity passed over this highway in reaching their exalted standing and service in the kingdom of God. That it was attended with real and serious difficulty is shown by the fact that many failed of its attainment, and descended to the plane of evil angels. Maturity in holiness has brought good angels into perfect harmony with all the will of God that finds expression in the laws of the heavenly kingdom. Affinity with God as Father involves harmony with Him as Lawgiver and Ruler. The holiness of angels has become the pattern for redeemed humanity. "Thy will be done on earth as it is in heaven." They are called "angels of God" and "angels of heaven" because of their perfected holiness and the exaltation that followed.

5. *What do the Christian Scriptures teach us regarding the ministry of angels?*

1. *They give themselves to the worship of God.* Such a ministry is the natural expression of the character they bear. "All the angels were standing round about the throne, and they fell before the throne and worshipped God." Rev. 7 : 11. As holy beings such worship must of necessity hold the largest place in their lives and activities. In enlightened and sincere and deeply spiritual worship the good angels will ever stand before the universe of rational creatures as an entirely worthy example.

2. *They joy in the works of God.* The sweep and intensity of the light in which they live enables them to appreciate the handiwork of the Creator as a concrete expression of His great glory. Their vision of the whole earth as full of His glory prompted such deep-toned praise that the foundations of the thresholds of the temple shook as a result. Isa. 6 : 4. They shouted for joy when in response to His wisdom and power cosmic order met their gaze. Job 38 : 7. With deep desire they look into the supreme work of human redemption, and the joy experienced is strikingly illustrated by the song of the angel choir in connection with the birth of Jesus. They share in the divine joy over every repentant sinner saved. Luke 15 : 10. When the perfected and glorified Church of Christ receives the fullness of its inheritance in the heavens, great indeed will be the interest and joy of the angels of God.

3. *Good angels had a part to perform in the giving of the law on Sinai.* "Ye received the law as it was ordained by angels." Acts 7 : 53. The law is called "The word spoken through angels." Heb. 2 : 2. It "was ordained through angels." Gal. 3 : 19. The method by which, and the measure in which, this great gift to humanity came through their agency are not revealed. But to be used of God in bringing to human kind the lofty ideals of life embodied in the Mosaic law was a mission of vast importance.

4. *Good angels were charged with a special ministry to our Lord incarnate and dwelling among men.* One of their number announced His approaching birth, and a multitude sang His praise for human ears when His advent became an accomplished fact. Angelic ministra-

tion supplied His needs in the wilderness of temptation, and strengthened Him in the agonies of Gethsemane. Matt. 4 : 11 ; Luke 22 : 43. We may well believe these willing messengers met Him at every point of special need in His burdened life, and ministered to His comfort and success. However treated by those He came to save, angels worshipped the Son of God manifested in the flesh. Heb. 1 : 6.

5. *In the earlier ages angels were employed as bearers of messages from God to men.* The absence of a written revelation, or the incompleteness of that which was present, rendered such a ministry peculiarly needful to God's chosen people. Interesting and instructive illustrations of this truth are found in the lives of Abraham and Jacob and Elijah and Daniel and various others. The instances given are probably but samples of experiences that were not uncommon. With the body of revealed spiritual truth complete and sufficient, if such ministrations continue they are so veiled that they remain unrecognized. How much or how commonly they in hidden ways influence human thought and life none can tell. The pressure of former need for messages from above no longer exists.

6. *Good angels have an important place in God's providential care over mankind.* This ministry is more especially promised to those who seek the kingdom of God and His righteousness. " He will give His angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone." Ps. 91: 11, 12. By angelic ministry Lot was protected, Elijah fed, and Peter delivered from prison. An angel comforted Paul regarding an approaching ship-

wreck, and doubtless had to do with his preservation from harm. Though hidden from human vision there is no reason for doubting the continued ministry of angels in the world. It has been a somewhat common belief in the Church that to each heir of salvation a special guardian angel has been assigned. Regarding the children Jesus said, "*Their* angels do always behold the face of my Father which is in heaven." When Peter, delivered from prison, appeared at the door of the room within which much prayer had been offered for him they said: "It is his angel." Acts 12 : 15. While it does not seem unlikely that He who appoints human agents to such special ministries may assign the angels to similar missions, still the Scripture proofs can scarcely be accepted as definite and satisfying. God's plans for providential care are entirely sufficient for trusting souls, whatever the methods or whoever the agents may be.

7. *Good angels have a place in the conflict with evil spirits.* "And there was war in heaven: Michael with his angels going forth to war with the dragon; and the dragon warred with his angels." Rev. 12 : 7. Whatever the meaning of this conflict, its place in a revelation made to humanity would seem to indicate that it was in the interests of mankind. It was a part of the conflict between good and evil. Not unlikely it represents a warfare still in progress. "For our wrestling is.....against the spiritual hosts of wickedness in *heavenly places*." Eph. 6 : 12. It would seem that the angels have a place in the ranks of God's hosts that stand for righteousness and truth in a campaign that is aggressive and strenuous. Just the part they take in this great conflict of the ages is not revealed.

8. *Good angels have a mission to the heirs of eternal life released from earth by death.* "And it came to pass that the beggar died, and that he was carried away by the angels into Abraham's bosom." Luke 16 : 22. We may accept this experience as one of the blessings that come to those who die in the Lord. The ministry of angels is thus seen to cover the entire period of earthly life, and to introduce saved humanity to the world above. In the end angels are the reapers of both the tares and the wheat. Matt. 13 : 39.

9. *Angels have a place in the visitation of punishment upon evil men.* This service has had a place in their mission from the beginning. The agency of an angel brought death to the firstborn in Egypt. An angel destroyed the Assyrian army that invested Jerusalem in the days of Hezekiah. 2 Kings 19 : 35. An angel smote one of the Herods and he died a death strikingly illustrative of the evil of sin. Acts 12 : 23. Just how frequently and how far they have to do with the forces that bring pain and death to the ungodly we have no means of knowing. Such uninviting service must constitute a part of their conflict with evil. With the vision of final awards before Him Jesus left for His people this message: "The Son of man shall send forth His angels, and they shall gather out of His kingdom all things that cause stumbling, and them that do iniquity, and (they) shall cast them into the furnace of fire." Matt. 13 : 41, 42. As Lazarus through their ministry obtained entrance into the Paradise of God, so through their agency shall evil men reach the place made their own by the choice of sin. Thus are they associated with the Christ in the bestowment of reward and the infliction of punishment. As to

the sphere and nature of the service to be given them when humanity has reached its goal we are not informed. But we may rest assured that their lofty powers will ever find worthy employment in the wide sweep of His empire whose they are and whom they serve.

6. *How may we account for the presence in the universe of finite beings possessed of such lofty moral and spiritual perfections?*

Our knowledge of the angels is limited, but with the light given there are some things self-evident and that afford important instruction. The developed excellencies ascribed to them are not the first-hand products of creative power. Creature life does not enter the arena full grown in stature and strength. Minds come upon the stage with potentialities undeveloped. The perfections of maturity are worlds to be won by conquest. Experiences in the attainment of the goal may differ in detail, but in the essentials there must be marked similarity.

1. *Angels were doubtless created with a natural affinity for God.* No heredity brought to them a bent to evil. To reach their own in perfection of character the possibility of evil must have been present, for evil angels too appeared upon the scene. Such evil must have wielded a potent and pernicious influence, or it would not have won its trophies on so high a plane.

2. *Like humanity angels must have had their probationary life attended with trial and danger.* Evil angels kept not their own principality, but left their proper habitation. 2 Pet. 2 : 4 ; Jude 6. The way into disobedience and darkness taken by fallen angels must have been open as well to those who stood fast and grew

strong. Solicitation to evil from without or within must have been present, for without it sin is unthinkable. It would seem to have existed in the nature of the case. The path that led to sin had attractions that would appeal alike to all. Test and trial must have been as real and great for those who kept their heritage as for those who left their place. In the sweep of God's permissive providences His ways are equal. Seen or unseen this principle must hold good in all the activities of a God of unsullied righteousness.

3. *In the exercise of freedom the good angels chose the way of obedience and right.* The choice of good is the rejection of evil. Whatever attractions the latter possessed they were overcome. Only self-chosen good is genuine and of value in the kingdom of God. Evil is evil because the fruit of responsible choice. Unavoidable helplessness has no moral character, and is incapable of either virtue or vice. The choice of the good angels was maintained, and they attained unto fixedness of character in righteousness and truth. They reached a plane where sin became a moral impossibility. In a peculiar sense and measure this is a God-like quality. Attained inability to sin is the highest freedom. A like goal incites the ambition and efforts of redeemed humanity.

4. *Their chosen way brought the good angels intimate fellowship with God.* In that atmosphere and amid such environments their moral and spiritual powers have come to their own in perfection of character and fitness for lofty service. They in the face of great attractions and strong solicitations toward evil made their final and abiding choice of God and His Kingdom as

their heritage, and great indeed has been their reward. They may well be placed before men as worthy patterns of loyalty and devotion. "Thy will be done on earth as it is done in heaven."

7. *Why may we not offer prayer to the good angels?*

The Roman Catholic Church encourages the offering of prayer to the angels that their intercessions in the court of heaven may be secured. The following objection to such a course seem sufficient and satisfying:—

1. *The Christian Scriptures afford no sanction for such prayers.* Under other conditions the apostle John was forbidden such worship and the prohibition applies to all men and is in force under all conditions. "When I heard and saw I fell down to worship at the feet of the angel that showed me these things. And he saith unto me, see thou do it not: worship God." Rev. 22: 8, 9. No one is at liberty to render a reverence to the creature that belongs to the Creator.

2. *As angels are finite creatures it is not fitting that prayer be offered to them.* God alone is omnipresent, and no one can know that angels are present at any given time. Utter uncertainty exists as to their ability to hear such prayers. They perform their mission to humanity without reference to any petitions from those they serve. If intercession for men has any place in their calling no prayers offered will secure greater faithfulness in the fulfillment of such ministry.

3. *Such prayers would savour of idolatry.* Nothing akin to idolatry has a rightful place in the Kingdom of God, nor it can find acceptance without loss to the life in Christ.

8. *What future relationship between angels and men*

give this subject peculiar and abiding interest to the children of God?

When redeemed humanity attains its goal men will be like the good angels and their equals in character and life. In such likeness and equality will be found the basis of unity in fellowship and love. Then too will all things in the heavens and the things upon the earth be summed up in Christ. Eph. 1: 9, 10. In such summing up all orders of holy beings will be united to our Lord by indissoluble bonds. Perfected union with Him will bring them into complete and abiding fellowship with each other. A common life in Christ ever brings the highest spiritual unity. In such unity angels and men will forever dwell together in the home above. It is thus this subject is one of peculiar interest.

CHAPTER VII

EVIL ANGELS

1. *What special need have we of information regarding evil angels?*

1. *Evil angels are enemies of humanity and special agents in temptation to sin.* It is needful therefore that their character and self-imposed calling, with the devices by which it is prosecuted, be known. Their success is largely the result of human ignorance. God would not have mankind remain uninformed regarding their nature and purposes and methods. "We are not ignorant of his (Satan's) devices." 2 Cor. 2: 11. The subject is one of practical interest and vital importance.

2. *Evil angels afford a most striking object lesson of the consequences of sin.* They are concrete examples of sin come to its own. In them evil has had free course and has reached its goal. In their character and activities disobedience is known by its fruits. Their experience and end should deter men from entering upon or continuing in the ways of transgression.

2. *How did evil angels become ensnared in sin and its consequences?*

We are dependent upon the Christian Scriptures for the answer to this question. Their information is rather suggestive than complete. Intimations clearly given justify the following claims regarding them.

1. *They were not evil angels by creation.* This claim in the nature of the case must be true. Sin is no more creatable than is holiness. Vice and virtue are both

acquired possessions. Then it is unthinkable that a holy God is responsible for the presence of beings so corrupt and corrupting, and in the universe He is the only Creator. We must look elsewhere for an explanation of their present character and mission.

2. *Responsible choice accounts for their fallen estate.* Jesus says, "Satan hath not stood in the truth." John 8: 44. This is the literal translation. The blameworthiness involved is based on the fact that once he had a place in that realm and could have remained. The heritage of truth is never wrested from its possessors by forces acting from without. Jude's message regarding evil angels is very instructive. "Angels that kept not their own principality, but left their proper habitation, He (God) hath kept in everlasting bonds under darkness unto the judgment of the great day." Jude 6. Their own principality and proper habitation were in the world of truth and life. Only a free choice in leaving that world of light could be followed by the infliction of consequences so dire and lasting. It was when they sinned that God cast them down to hell. 2 Pet. 2: 4. Unacquired helplessness and the deeds resulting are not punished in the kingdom ruled in righteousness and love. Evil angels are such for the sole reason that they, in the exercise of the freedom indispensable to the attainment of God-like character, chose the way that of necessity leads to the depths of the corruption and evil and misery they have experienced.

3. *It was during a period of probation the fatal choice was made.* A period of trial seems a necessity to finite moral agents. At that stage of development righteousness must be accepted because it is righteousness,

without the unveiling of its glory and the greatness of its rewards. Such revelation must come in later experience. In the beginning the way appointed of God appears hard and forbidding. It does not permit the pleasing of self. In connection with temptation sin wears a mask that makes it seem quite the reverse of its real nature. It offers ease and comfort and large rewards. Its testimony regarding itself could not present a greater contrast to that borne by God. We are not told just what the temptation was that proved the determining factor in the evil choice made by sinning angels. But it was one that could have been resisted and vanquished.

4. *The fact of their fall receives great emphasis.* The mystery of their sin is not revealed. Regarding such mystery many questions arise. Who was their tempter? How could they be deceived concerning the evil of transgression and the worth of righteousness? Why did they not seek divine guidance and strength? These and many other questions are easily asked, but the answer is not available. In the day of temptation somehow they yielded to the solicitations of evil and fell under its power. Their fall so far as we can ascertain was irremediable and final. The laws of their nature and of the divine kingdom would seem to have precluded the possibility of reinstatement to their lost heritage. No revelation from God gives a hint of redemption provided for evil angels.

3. *Why do the Christian Scriptures give special emphasis to the fact that evil angels are unholy?*

Unholiness is the fundamental quality in the character of evil angels. Its presence accounts for every other evil existent among them. Holiness is every good angel's crown of glory. Its nature makes it such. The height

of holiness determines the depth of baseness and vileness in its opposite as a quality of character. On its negative side unholiness is the attitude of spirit that rejects God, shutting Him out of thought and volition and affection. On its positive side it is uncleanness and corruption. In evil angels such rejection is complete, and unmingled corruption fills the whole realm of being. There are reasons entirely sufficient for the emphasis this evil quality receives in divine revelation. 1. It is a revelation of the end of sin. The entire body of evil doers throughout the universe is moving toward this goal, unless it has already been reached. 2. It is peculiarly illustrative of the mission and purpose of evil angels. They are the mortal enemies of all godliness and purity wherever found. All promises of good in the way of sin, and their seeming fulfilments, are but blinds behind which these spiritual foes reproduce their own nature in the victims of their devices.

4. *Why are fallen angels called evil spirits?*

Like the good angels the evil ones are spirits. It seems likely that they are unembodied spirits and have been such from the beginning. If possessed of a material organism it must be an instrument measuring up to all the needs of the spirit and entirely subservient to its demands. Regarding the adjective expressive of their character two things are worthy of consideration.

1. *Sin has destroyed in them all traces of virtue and goodness.* The endowment for activities in the realm of righteousness has been forfeited and forever lost. The powers once so lofty and possessed of possibilities almost divine have degenerated into adjustment to evil alone. Only one way is left open before them, the way of sin. Such is the natural end of disobedience to God.

2. *Their only possible mission has become that of evil doing.* Being and doing must speedily come to harmonize in rational creatures, save that evil ever gravitates toward a lower and good toward a higher plane. Doings are self-expression in the concrete. There is an aggressiveness in the work evil spirits that is impressive. It would seem that spirits by their very nature are impelled to intense activity. Evil spirits in their great activities seek to make others like to themselves.

5. *Why are evil spirits called the devil's angels?*

The Christian Scriptures teach us that evil angels have over them one of their own kind as chief and ruler. Evil in the universe is organized. These fallen spirits, like the good angels, belong to differing orders. Kingly rule and subjection thereto have a place in the realm of moral darkness. How Satan attained to headship we are not informed. Some have supposed he held such an office before sin entered and carried it with him when the fall came. But light is not given and speculation cannot approach certainty. Neither can we know the character of the subjection that belongs to the kingdom of evil. Is the submission of evil angels to their king willing and loyal, or does Satan rule helpless subjects as a despot? It is common experience that among human transgressors he has many unwilling and very dissatisfied subjects. We cannot know whether evil angels share in such experience. If any measure of harmony exists in the dark realm of sin come to its own it must be in the interest of larger success in the mission of evil. Sin knows no worthy union among its victims. Pure love is entirely foreign to the kingdom of evil. How much there is in the administration of this empire of evil

akin to ministers and councils of state, and to systems of service and divisions of labour, has not been revealed. But the kingdom is real and its administration is vigorous and strong. A state of war is its normal and abiding condition. Every subject is militant and kept upon the firing line. Warfare is waged with a spirit and energy and persistence worthy of a noble cause. All rational creatures have a place in the conflict between good and evil, and are for or against righteousness and truth.

6. *What are the names or titles given of God to the chief of evil angels?*

When God gives names and titles in the realm of rational and morally responsible creatures they are expressive of nature and character and calling. The names and titles divinely given to the prince of fallen spirits are peculiarly instructive. They are as follows:

1. *Satan.* The word means adversary. The object of the enmity expressed in the name is everything that belongs to the realm of moral and spiritual good. As such an object good is only found in the concrete in divine and creature personalities. Satan is the enemy of all holy beings and of all in whom righteousness is a possibility of attainment. There is a mighty sweep and the deepest intensity in the enmity of Satan, and in its exercise he and his subject spirits are entirely at one. It belongs to the character of sin to beget such enmity and to bring it to maturity and full strength.

2. *Diabolus or Devil.* This title, become a proper name, reveals a method of activity in the kingdom of evil. The word means accuser. Damaging and unfounded accusations perform a very large part in the

warfare against God and His kingdom. They are brought against God. He is charged with lovelessness and indifference or cruelty in His dealings with men. He is unloved and untrusted because satanic reflections upon His character and administration have been accepted. Satan accuses men to each other. Thinking evil of each other without cause is the chiefest obstacle to spiritual unity among churches and people who are sincerely following after righteousness. In the last analysis diabolical accusations are responsible for such evil thinking and alienation. Satan accuses men to themselves. He magnifies their weaknesses and failings and beclouds the divine provisions of mercy and grace. Discouraged souls are easily vanquished by his devices.

3. *Apollyon or Destroyer.* This title reveals the purpose and end of his reign. In the way of sin most extravagant promises of reward are freely given. Adam and Eve should become as gods, and Jesus should receive rulership over the whole earth. All such promises are but bait to cover the barbed hook, and destruction is the only possible result of sin. That destruction finds expression in the corruption of all moral and spiritual powers, and final and abiding environments in harmony with the character acquired.

4. *Belial.* "What concord hath Christ with Belial." 2 Cor. 6 : 15. Belial means worthless. Real and abiding worth is a quality that belongs alone to holy beings. All value of material things is in relation to them. The service they can render to such beings determines the measure of their worth. The excellence of finite spirits finds expression in a variety of attitudes and possessions and activities. The image of God exists first

as a potentiality, then becomes an attainment. They in their measure appropriate the perfections of God and the treasures of His kingdom, and employ them in maintaining and furthering His reign, and in making manifest His glory. They become His heirs and fellows and have a common life with Him. Sin in the prosecution of its mission thrusts forth from its victims all such possibilities and destroys all such possessions. The inner realm of sinning spirits becomes one of utter emptiness and desolation. The ability to win back the forfeited heritage too is swept away. Worthlessness becomes complete and final. Such are evil angels and such is the end of sin.

5. *The evil one.* "I pray not that Thou shouldest take them from the world, but that Thou shouldest keep them from the evil one." John 17 : 15. The name Belial gives special expression to a negative quality of sin, and "the evil one" to that which is positive. Jesus calls the devil the father of lies, and all sin has a common parentage. The circle of sin has many segments, but is complete in the nature and activities of Satan and his angels.

6. *The old serpent.* "The great dragon was cast down, the old serpent, he that is called the Devil and Satan, the deceiver of the whole world; he was cast down to the earth, and his angels were cast down with him." Rev. 12 : 9. This title is doubtless drawn from the account of his first dealings with humanity in Eden. Then to gain his end he must needs appear in a disguise that concealed his nature and mission. Through the ages such need has continued. To appear as he is and to deal truthfully with men would thwart all his designs.

His masks and disguises are many, and with such skill have they been used that few indeed from start to finish in their pilgrim life have escaped his wiles. His very existence has often been questioned or denied. Through all his history on the earth his character and calling have known no change.

7. *The prince of this world.* "The prince of this world cometh: and he hath nothing in me." John 14: 30. This title is illustrative of two important truths. First, the conquests of moral evil in the world have been great and wide-spread. Jesus represents the way of sin as broad and crowded. All nations and generations have supplied vast multitudes to the kingdom of darkness. The body of responsible mankind has not escaped his influence, and great masses of men have gone madly into the ways of evil, and have been swept on to destruction by its power. Second, the spirit that links and limits humanity to things seen and present is at one with that which obtains and rules among fallen angels. The term world is used of such when it is said, "The whole world lieth in the evil one." 1 John 5: 19. It is humanity shut up in thought and volition and affection to the temporal and transitory that constitutes the world of which Satan is the ruling prince. Of this realm Jesus speaks when he says to His disciples, "Ye are not of the world."

The names and titles given by God to the chief of evil angels are peculiarly illustrative of their methods in dealing with humanity. The temptations of the devil through the ages afford a history of continuous and awful deception. Its sweep and cunning and fiendish cruelty are seemingly beyond human comprehension.

CHAPTER VIII

MAN

1. *When did human life begin upon the earth?*

It has already been stated that humanity is the result of the latest in the series of divinely creative acts. Scholars are at one as regards this view. When the earth was finally ready, its lord and master was brought upon the stage. On his arrival he was crowned as king and directed to subdue the world and rule over it. As to even the approximate time when man first came into being we have no definite and certain information. The Bible is not a book of earthly science. It no more affords a system of certified chronology than of geology or astronomy. The mission of the Christian Scriptures is on the higher plane of the spiritual life. As added light in astronomy has given undreamt of wideness to the universe, so the unquestioned teachings of geology and the remains of antiquity have pushed back the beginnings of human history far beyond the limits supposed until recently to represent the truth. Among Christian scholars there are widely differing opinions regarding the age of our race. Such conflict of views in no wise disturbs the authority of the Bible in its relation to the life in fellowship with God.

2. *What is the teaching of the Christian Scriptures regarding the bodies of men?*

1. *The bodies of men stand at the head among the works of God in the realm of matter.* "I am fearfully

and wonderfully made" (Ps. 139 : 14) applies to the physical organism of humanity as well as to the spirit. In none other are found such manifestations of divine skill and power and goodness. We see men's bodies too as they exist in a world of sin. Could all the degrading and corrupting influences of moral evil have been avoided from the beginning, without doubt human bodies would have borne a dignity and glory very far beyond all that have been present. It is a matter of history and experience that righteousness does, in no small measure, transform bodies as well as spirits.

2. *Men's bodies are made of the dust of the earth.* Gen. 2 : 7. Such is the uniform teaching of the Bible. The method or process by which the first body came into being is not given. In our day many scholars believe that by an evolutional process animal forms crossed the line and became homes for human spirits. The fact of divine creation as regards the whole man is of vital importance. The method and process of such creation need give us no great concern. But, whatever the theory of evolution may have to commend it, the missing links have not been found, and it is confessedly unverified. Adjustment to an unproven theory can scarcely be considered a necessity. The power of God was equal to the task of providing the required bodies, and we may rest assured that divine wisdom found expression in the acceptance of an entirely worthy method in their creation. He who was able to bring finite spirits into the arena of earthly life, bearing His own image and likeness, would find no difficulty in clothing them with physical organisms adapted to their needs. The bodies of the first pair were of necessity without human parent-

age, and it is likely the process of their creation will remain an unsolved mystery while we are in the flesh. They were of the dust of the earth as all have been from the beginning, but the manner of their becoming belonged to them alone.

3. *In the plan of God human bodies were not subject to decay and death.* Lower orders of creatures from the beginning were born to die. Remains of animal bodies far older than the human race prove this view to be correct. The sin of mankind could have had no part in the introduction of death into this lower realm. It seems clear that humanity was placed upon a higher plane. The tree of life in the Eden of Genesis apparently points to a provision from God for man's preservation from the processes of disease and death. The Christian Scriptures clearly teach that sin dragged humanity from the lofty eminence which was the abode of immortality, and gave it a place upon the plane where death became its heritage. The Bible gives no information as to what the experience of mankind would have been had death not afforded a way of exit from the world. It does not seem an unnatural or unreasonable thought that, after a sufficient probation, human bodies would have been transformed and translated to a higher realm as were those of Enoch and Elijah. But where divine revelation is silent a spirit of dogmatism is not seemly.

4. *Since human sin became a reality spiritualized and glorified bodies must be the fruit of redemption.* The experience of such transformation lies beyond physical death. During the present life such experience belongs to the sphere of hope. The promises of God provide the strong foundation for this great hope. "Jesus Christ

shall fashion anew the body of our humiliation, that it may be conformed to the body of His glory." Phil. 3 : 21. This teaching will receive treatment in its proper place. The present redemption of believing souls from the guilt and pollution and power of sin gives vitality to the hope of a transformed and spiritualized body fully fitted to serve as the home and instrument of the glorified spirit.

3. *What do the Christian Scriptures teach regarding the spirits of men?*

1. *In the realm of divine creation human spirits share the highest place.* God Himself is a spirit, and it is unthinkable that aught higher in nature than spirit, can find a place in the universe that gives expression to the creative power of God. It means much to have a place in the highest rank of created beings.

2. *The inbreathing of the breath of God.* "And Jehovah God formed man of the dust of the earth, and breathed into his nostrils the breath of life; and man became a living soul." Gen. 2 : 7. Whatever this language signifies it has a profound meaning for all mankind. It clearly indicates a process in the creation of human spirits entirely different from that in response to which material things and lower forms of animal life found their place in the universe. It was as if in the lower realm the divine will expressing itself in commands sufficed as a medium for the exercise of creative energy. "And God said, Let there be light. Let the waters under the heavens be gathered together unto one place. Let there be lights in the firmament of heaven. Let the waters swarm with swarms of living creatures. Let the earth bring forth living creatures." Each divine fiat was attended by divine power, and found fulfilment in

harmony with the will thus expressed. But when man is created God's own inner and infinite life is called into requisition and is breathed into him. The process thus set forth brought a creature into the arena so sharing in the divine life as to bear His image and likeness. In other connections in the Holy Scriptures the breath of God is made to signify the Holy Spirit. Ezek. 37 : 9, 14. The breathing forth of the breath or Spirit of God gave the human spirit its place in the realm of being. The abiding presence and continuous energizings of the breath or Spirit of God in and among the powers of the human spirit condition its divinely appointed life and the accomplishment of its lofty mission. The risen Jesus taught anew this lesson of supreme importance when He breathed upon His disciples and said, " Receive ye the Holy Spirit." John 20 : 22. In the divine Spirit humanity is wondrously linked to God. The absence of the Holy Spirit is spiritual death.

3. *It is the common Christian teaching that human spirits are by nature immortal.* As regards the immortality of those spiritually alive there are no questionings. The life that exists in fellowship with God is eternal and can know no end. The only doubts that find a place among Christians have reference to those already dead in trespasses and sin. This subject belongs to eschatology, and will be treated in its proper place.

4. *What are the great powers of the human spirit ?*

The human spirit is a unity, and ever acts as such. In each of the varied activities that give expression to its nature and life the entire man is employed. Self-consciousness and experience reveal three great spheres

within which the human spirit fulfills its mission. These spheres are thought and volition and affection. For each realm of activity there is present in humanity a special endowment or power. The spirit as a unit gives its entire self to each sphere, but its goal is the conquest of and rule over this triple kingdom. The powers that in humankind compose what, in an important sense, is a trinity in unity are the intellect, the will, and the capacity for love. These powers need to be studied in detail.

1. *The intellect.* The intellect is the instrument of knowledge. This power belongs to lower animal life, but the range of its activities is narrow in the extreme. Self-consciousness and self-knowledge belong to men alone among creatures upon the earth. For the human mind doors are thrown open on every side. Highways leading out into the infinities appear in all directions. The universe of both matter and mind are its abiding heritage, and its call and mission are to go up and possess the land. The supreme glory of the human intellect is found in the fact that it is the instrument of acquaintance with God. To it come revelations from and of Himself. In God and His widespread empire the human intellect has a mission of the highest order, and immortality is a necessary condition of its fulfilment.

2. *The will.* The will is the regal member in the family of human powers. It rules in the spirit's inner realm. The higher activities of the intellect are in response to its behests. At least while human probation lasts it bears large sway over the power of love under all normal conditions. The will is the instrument of choices and rejections among the things that constitute

the soul's environments. A healthy will, a will come to its own, enforces its choices and appropriates from its environments in harmony with the spirit's capacity and need. The peculiar glory of the human will is found in relation to God and the laws of His kingdom. The laws that owe their presence to God are but the transcript of His will, and embody His ideals for humanity. In their great underlying principles they are the same that find expression in the life and activities of their Author. Human beings in possession of the image of God are called to reproduce His life in small patterns. It is the chiefest mission of the human will to accept and repeat and embody divine choices. God provides for a real and abiding autonomy in the spiritual and ethical life of every representative of our race, but it must needs be under Himself as the unquestioningly accepted paramount power. Under no other conditions is real and satisfying freedom a possibility of experience. True freedom is not from, but within, a law that is perfect. A holy and healthy human will, in the plans and purposes and activities that give expression to the laws of God, attains to a life to which the acceptance of aught in conflict with them becomes an abiding impossibility. In this experience men share in the blessed helplessness of God who cannot sin or become unholy. The making of choices between good and evil belongs to the period of probation. Further on to their choosers both become an inalienable heritage. Herein is found both the glory and peril of the human will.

3. *The power of love.* Love is the unifying power in humanity and among all rational beings. Strong individuality belongs to finite spirits under normal condi-

tions, but love binds all such into an indissoluble and abiding solidarity. The love that finds expression in unity lives for its objects. It incites the intellect to the fulfilment of its calling, that in the light of knowledge it may find its living inheritance and experience its value. The shadows of ignorance preclude a worthy activity and development of love. Every advance in higher knowledge enlarges its heritage. Love is on most intimate terms and has large dealings with the will power when righteousness characterizes its rule. If the will is the power upon the throne, love is the power behind it. All wise and worthy choices and rejections are related to love. All rational and moral and spiritual life that harmonizes with the divine standard is love in the concrete. Love, come to its own, fills its whole realm with unmeasured and abiding joy. The peculiar greatness and glory of love is found in its relation to God. Love is the very life of God, and within the focus of its intensest activities devout and righteous humanity has its abiding inheritance. God Himself is the exceeding great reward and portion of finite love that has reached its goal. Such love has the freedom of the heavenly kingdom, and its sphere of activity and service is broad and satisfying.

5. *Under what conditions can these great human powers fulfill their mission and reach their goal?*

Had sin found no place in humanity doubtless a natural process under God would have sufficed for the development and perfection of the human intellect and will and love. Continuous and unhindered dealings with the divine Father and the things of His spiritual kingdom would have been a necessity, but such dealings

should have been as natural as those of children with earthly parents. But the advent and presence of sin have created conditions among men unfavourable to the human spirit. Since the fall from primeval innocence only by the way of the supernatural, under the atonement of the Christ, can the moulding and helpful influences reach humanity that condition the attainment of every end related to moral and spiritual good. Under the firmament provided by the sacrifice of our Lord is the realm where God is found, and the needful experience of fellowship with Him is realized. Amid the light and atmosphere and rich environments of this region lies the highway by which these powers make their pilgrimage to perfection and glory.

6. *In what sense has God made His own image and likeness a reality or possibility in humanity?*

It is the common teaching of the Christian Scriptures that the image and likeness of God are the divinely appointed heritage of humanity. The contents of such possession or possibility are worthy of earnest study. In the following senses man is or may become like God.

1. *Like God man is a spirit.* Man in his essential nature is a spirit notwithstanding the fact that his spirit is clothed with a garb of flesh. Spirit is like to spirit. This truth is not disturbed by the further truth that God is the uncreated and creative spirit, while man is a created and dependent spirit. Man is like God in essence.

2. *Man is possessed of the trinity of great powers that belong to God.* God thinks and wills and loves, and is consequently possessed of the powers that find expression in these activities. These powers are on an

infinite scale. If other great powers than intellect and will and love have a place in Him they have not been revealed. As already set forth these same powers, in small patterns, belong to the endowment of humanity. Man is like God in essential nature.

3. *God's moral character finds expression in righteousness and holiness.* The Holy Scriptures put the utmost emphasis upon this truth. The same Scriptures make the attainment and perfection of these great qualities the goal of humanity. "Put on the new man, that after God hath been created in righteousness and holiness of truth." Eph. 4 : 24. "Ye shall be holy ; for I am holy," 1 Pet. 1 : 16. Men are called to become like God in ethical character. Such likeness to God in essence and nature and character carries with it no thought of equality. The dew-drop is like the ocean, but the contrast between their measure is wellnigh infinite. The contrast between the infinite God and finite man, between divine greatness and human littleness, has no possible limits.

7. *Wherein is found the necessity of harmony and fellowship between God and man ?*

Men are called to harmony with God. Fellowship with Him is a command from heaven. The ground of its necessity is found in both God and man.

1. *God as love has need of the objects of His love.* Man as possessed of the image of God stands in a peculiar relation to divine love. The love of the Father to His only begotten Son is made to measure that of both Father and Son toward redeemed and saved humanity. John 15 : 9 ; 17 : 23. That love is boundless in intensity and duration. Love in the measure of its

reality experiences a longing for its object. Infinite love is an infinite hunger. Mutual love is fellowship in the concrete. God needs His human children to satisfy His love as their heavenly Father.

2. *As a spiritual being the real and only satisfying life of man is found in fellowship with God.* God's love known and worthily reciprocated is paradise for the human spirit. In this atmosphere its great powers expand and attain to maturity. The intellect wins its way to highest knowledge, the knowledge of God and His spiritual kingdom. The will reaches its throne and exercises wide dominion under God as the paramount power. The love power enters its true inheritance in God, and finds it a land flowing with milk and honey, filled with every possible good. Without God men are orphans and desolate and perish with hunger in a far country.

8. *Why did God place man on trial in the world?* Much of mystery attends this problem. In the present life no complete solution is possible. The following considerations, however, afford a measure of help.

1. *A season of trial is a necessity if moral freedom is to have a worthy exercise.* An ethical nature involves the possession of moral freedom. Without its presence the goal of a perfect character is an impossibility of thought. With but a single pathway open the exercise of contrary choice can have no place, and under such conditions neither virtue nor vice is possible. It is when both the evil and the good appear, and choice can be exercised between them, that men can have a worthy and needful part in the attainment of perfection in character.

2. *God seeks from humanity a devotion that is the*

result of unhindered choice. Compulsion and helplessness can have no place in the worship and service that are satisfying to divine love. Activities regarding which choice finds no exercise are worthy of neither praise nor blame. Spiritual and moral energizing must be the expression of choices freely made to be itself. When other suitors, clothed in their attractive garb, seek to woo and win the soul and are rejected, while God is accepted, then is He pleased and satisfied. He will not, perhaps cannot, reveal the wealth of His glory and of the inheritance in Himself for humanity to command the initial choice of himself and His kingdom. The rightness of His claim usually has the chief place as a motive for such choice.

3. *For human beings the good comes to maturity and strength in the conflict with and victory over evil.* The purpose of God in the permission of trial finds expression in the perfection that triumph gains. The goal of divine choosing for humanity is not a haven into which men can drift, or be borne by currents over which they have no control. Its very character involves the most earnest effort in the face of adverse influences and powers. "Perfect through suffering" sets forth the method and condition of attainment.

9. *How is it made clear that Adam and Eve in Eden could have successfully resisted temptation?*

1. *Such ability is a necessity of thought.* The power to overcome is involved in responsibility for the act of disobedience. Only the helplessness acquired by a course of transgression accompanies the responsibility for evil. Non-responsible helplessness cancels the possibility of responsible transgression.

2. *The will of God was clearly revealed to them.* The woman's words make it manifest that they heard and understood the command of God. "God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die." Gen. 3:3. Light was sufficient for a real probation, and gave them a fair chance in the conflict.

3. *No need to sin existed.* No pressure of want was present, hence no real cause for seeking supplies in forbidden ways. God had dealt most bountifully with them. His provision for mind and spirit was as abundant as for the flesh. All things were theirs. Since the advent of sin among men conditions often obtain in which bodily comfort must needs be sacrificed in the interests of the spirit, but such needful sacrifice had no place in the first temptation. Necessitated sin is a contradiction in terms.

4. *Divine help and guidance were well within their reach.* The appropriation and use of divine power is ever a necessary condition of moral and spiritual victory. Such appropriation and use find fulfilment in the way of prayer. True prayer in its very nature unites men and God in the conflict that conditions development in the higher life. Adam and Eve were fully capable of prayer, or they would not have had a place on the plane where sin is possible. The measure of capacity and opportunity for prayer determines the measure of guilt in evil doing.

10. *What was the process by which Adam and Eve fell under the power of sin?*

Whatever of real human history the story of Eden may or may not possess, it affords a most striking revelation of the process by which the genesis of sin finds

a place in the experience of men. The way of defeat in temptation is made entirely clear. In the process under consideration several things are worthy of thought.

1. *The wrongful charge of divine indifference to human welfare found a ready hearing.* God's dealings with the first pair should have served as a satisfying revelation of His love and goodness and providential care. Such revelation should have placed them on a plane where ears would have been and remained closed against all suggestions and insinuations of neglect with regard to human interests on the part of God. For eyes that see and ears that hear the universe is filled with proofs of divine benevolence and faithfulness. If at times appearances seem out of harmony with such proofs they would have another explanation if really understood. To listen to charges against God is ever attended with peril.

2. *The sympathetic hearing of charges against God brought doubt regarding His character and administration.* Doubt is the incipient stage of unbelief, and is the first great step in the way of evil. Its presence secures an open door for sin of every kind. In its nature it is disobedience in the bud, and the ripened fruit is but the result of a natural process. Freedom from doubt is an abiding condition of spiritual safety. In the realm of doubt Adam and Eve experienced the beginnings of defeat, but the process was not finished.

3. *Their gaze became fixed upon sin.* The forbidden fruit was to them sin in the concrete. It was to have no place in their lives. Its use and touch were divinely prohibited. God would shut it out of their thoughts and it was to be an object of hate. But under

the influence of temptation their vision and thought became fixed upon it. It is probable the tempter fed upon it in their presence and no harm was manifest. It took on great attraction and appealed to a craving created by the attention it received. Sympathetic attention ever clothes sin with charms and attractions entirely foreign to its nature. Under such conditions its true character and mission are successfully concealed, and it promises much of good. Deep deception is the invariable experience of its victims.

4. *Prayer was neglected.* Prayerlessness left Adam and Eve alone to deal with temptation and sin. Alone they fell. No other result was possible,

5. *They failed to resist the tempter.* Conflict ever conditions triumph. "Resist the devil, and he will flee from you," is expressive of one phase of the divine provision for victory. Jas. 4 : 7. The process in the genesis of sin is essentially the same wherever it is found. The story of the first transgression is therefore fraught with instruction of great value to mankind.

11. *What were the consequences of their sin to Adam and Eve?*

1. *Sin separated them from God.* Alienation in heart led them to seek apartness from Him. Guilt drives men from the divine presence, and adjustment to sin is enmity toward God. If our first parents experienced a restoration of harmony with Him it was under the gracious provisions and influences of the atonement of Christ, who is the "Lamb slain from the foundation of the world."

2. *They acquired a nature at enmity with the law of God.* "The mind of the flesh is not subject to the

law of God, neither indeed can it be." Rom. 8 : 7. The divine law is an expression of and is in adjustment to holiness. Its fundamental principles control the activities of God. It affords the supreme ideal of human perfection and is a highway over which that ideal is reached. Sin as a principle must of necessity stand over against a holy law, and sin in action is the transgression of its requirements. Renewal and transformation of nature were a necessity to Adam and Eve before they again could be at one with the law of God.

3. *They lost their kingly place and calling.* God had crowned man as His vicegerent over the earth. He was to be a ruler over many things. "Thou hast made him but little lower than God, and crownest him with glory and honour. Thou makest him to have dominion over the works of thine hands ; Thou hast put all things under his feet." Ps. 8 : 5, 6. Such is a picture of the divine plan for man apart from sin. Sin reduces humanity to the most abject slavery. It is a bondage to the meanest of the things over which in the way of righteousness dominion would have been exercised. A king enslaved to his lowest menials is in a condition the most pitiable. Such is the bondage of sin.

4. *They were driven from Eden.* With Eden and God they were supplied with every good. Eden was a garden of pleasure, and the pleasure was of a worthy order. The sin that separated from God as naturally drove them from their Eden. Such gardens do not belong to the realm of sin. That realm is under the curse that brings waste and desolation. Sin is the far country of degradation and famine. It is a world in ruin. For victims of sin there is no good that is real and satisfying.

5. *They became the heirs of death.* Regarding the forbidden fruit God had said, "Thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." Gen. 2: 16. That death was of two-fold character. 1. Physical death. Sin deprived them of the provisions that preserved from the waste and decay that attend the process of dissolution ending in death. In the world of sin physical death became the king of terrors. In Christ its sting of sin is lost, and it takes its place among the "all things" that "work together for good with them that love God." 2. Spiritual death. Separation from God is spiritual death. It is fellowship with Him that affords the higher sphere for the mission and activities of the human intellect and will and affections. Without such fellowship these powers are shut up to the petty interests of time and sense and are ruled by sin. In the life thus limited the Creator is the unknown God, the human will rejects the law that reveals and conditions perfection, and the love power clothed with defilement pines amid vanities where utter famine bears sway. Such environments constitute a living death to the human spirit. In this atmosphere every virtue and grace that gives value to souls must perish. Eternal death is spiritual death confirmed and established and come to its own. The end of sin is one and the same in all the ages. If Adam and Eve experienced redemption it was the fruit of the atonement in Christ.

12. *What was the effect of the sin of Adam and Eve upon the race that sprang from them?*

1. *Death and its attendant experience became the heritage of mankind.* "Through one man sin entered into the world, and death through sin." Rom. 5: 12.

"In Adam all die." 1 Cor. 15 : 22. Physical death under the reign of sin is an evil of fearful magnitude. All that mitigates the evil come through Jesus Christ.

2. *The spirits of men begin their history on a far lower plane.*

(1) *The great powers of the soul have been greatly weakened.* The attainment of spiritual knowledge, of a spirit of obedience, of love to God and His kingdom have become a matter of supreme difficulty. Until regeneration vitalizes these powers the fulfilment of their great mission is far beyond the sweep of their capacity. Even renewed and transformed souls are attended with very serious internal hindrances in the accomplishment of their calling. "Strive to enter in by the narrow door ; for many shall seek to enter in, and shall not be able." Luke 13 : 24.

(2) *There has come into human nature a strong tendency to active opposition to God and His law.* There is an easy drift into deceit and corruption. Jer. 17 : 9. "The mind of the flesh is enmity against God ; for it is not subject to the law of God, neither indeed can be." Rom. 8 : 7. Such bent to evil is a matter of universal human experience. Its presence renders necessary a new birth from above. Submission to the operations of God's Spirit and grace involves a great struggle in which without supernatural aid failure would be the only possible result.

(3) *The regenerate life is one of severe conflict.* "The earth is Jehovah's, and the fulness thereof," and should naturally minister to the spiritual life. But in experience there is an ever lurking danger that a false use of His gifts will rob God of His place and glory in

the life of His people. Under such conditions on the way to maturity and perfection self-denial and cross-bearing are an abiding necessity. Then there is an ever present tendency toward a reversion to the lower type of life, which is only overcome by continuous watching and prayer. "Let him that thinketh he standeth take heed lest he fall," is a needful admonition during all of this probationery life. Full deliverance from temptation and conflict belongs to a future world. Spiritual triumph and a worthy measure of fruitage in character and life are above and against nature as it obtains on the earthly plane. Such radical antagonism between higher spiritual interests and earthly environments is explained by the teaching that humanity constitutes a fallen race. No other satisfying solution of the problem has been found.

13. *What is the character of sin as found in the concrete in man that such evil consequences attend it?*

Sin exists in the concrete alone. There is no sin apart from sinners. Hence it is fitting that it be studied in its relation to humanity. For thought it may be separated from those in whom it inheres, as are the attributes and qualities of God and His creatures. But as an abstraction sin has no real existence. In the reply to the question under consideration the following are included:

1. *Sin is lawlessness.* The whole creation is under the reign of law. God's chosen methods for His own energizings, in response to which the on-going of the universe is secured, constitute the laws that belong to the realm of matter. Matter cannot do otherwise than respond to the activities of its Creator and Lord. In

the realm of created rational life law of the highest order has its place. In the moral law the principles find expression that in the nature of things control God in all His works. That law presents to humanity the pattern of its perfection and the conditions of its realization. It is for mankind a transcript of the divine will. Sin in its very nature is a rejection of the law of God. Sinners will legislate for themselves, or look elsewhere than to God for the ideals to find expression in their lives.

2. *Sin is the rejection of God.* Embodied and fulfilled law is righteousness in the concrete. The plane of righteousness alone affords a common meeting-ground for God and men. On this plane mankind holds God in possession, and walks with Him in the fellowship of supreme and holy love. Sin is a nether world to which God cannot descend, though He does in Christ reach down His hand to lift seeking souls back to himself. The utter poverty and desolation of sin is seen in the fact that its victims have sunk to a plane that leaves them without God and without hope. For them there is none other to take His place as a worthy object of worship and trust. There is no possible good from without for souls bereft of God. When allegiance to Him is cast off only evil is possible.

3. *Sin is the rejection of the spiritual life.* The higher life of humanity, the real life of the spirit, belongs to the realm of law, and is found only in union and fellowship with God. Around Him all its activities revolve and are in the interests of His kingdom and for the manifestation of His glory. Sin thrusts men out from God and drives them far hence, and the only life of that dis-

tant realm has self as its center and end. Self-centered and self-ruled human life is a realm of deepest poverty, and the only shadow of good within the range of vision is related to the lower nature. For the spirit the entire region is a waterless desert waste where to perish with hunger is the only possible experience. In its very nature sin is death to the human spirit.

CHAPTER IX

THE HOLY SCRIPTURES

1. *Why are the Christian Scriptures called a divine book?*

1. *Because of the character of their teachings.* The great truths they contain are vitally related to the higher and abiding welfare of mankind as regards the present and the future life. The discovery of many of these truths is entirely beyond the capacity and calling of men. Some of them are imperfectly revealed in nature, but to accomplish their lofty mission they need the clearer and higher revelation the Christian Scriptures afford. In the list of these great truths are, the character and attributes of God, the essential nature and dignity of man, the character and consequences of sin, the supreme place of righteousness and holiness in the moral universe, the low estate and hopelessness of men under the power of evil, the divine provisions for human redemption, the nature and conditions of human salvation, the immortality of the soul and the glorification of saved humanity in heaven. The supreme importance and need of these truths are patent to all thoughtful and earnest souls. A divine book alone can afford authoritative information on such lofty themes. They are found in their needed measure in the Bible, and bear the seal of satisfying authority.

2. *Because of their supernatural origin.* These writings are beyond the power of human authorship. They

stand quite alone in the world. God by His Spirit revealed the supreme truths these Scriptures contain to consecrated men, and so aided in their reduction to writing that all their religious teachings come to humanity as given from God.

3. *Because of the experience of the presence and love and power of God their worthy use secures to devout souls.* By such use these Scriptures afford a sphere in which men abide with God, and a highway over which they walk with Him. Their experience in divine fellowship becomes a matter of clearest consciousness. A book that is the instrument of such a life in God can be no other than divine.

2. *Why is the Bible called the Holy Scriptures?*

1. *In a peculiar sense it is a revelation of divine holiness.* In the absolute and unmeasured holiness of God is the supreme glory of His character. That holiness permeates and controls all His powers and activities. Upon this truth the Christian Scriptures lay the utmost emphasis. A recognition and worthy appreciation of divine holiness head the list of all ethical requirements, and are intimately related to all that remains of moral law. To give the holiness of God its rightful place in thought and life is fundamental to the worthy fulfillment of the obligations of every sphere of human activity.

2. *The Bible is God's chosen instrument for the creation and perfection of human holiness.* The revelation of the holiness of God has as its end the reproduction of itself in small patterns in humanity. In the highest sense God's image is found in his children in the realm of holiness. The Holy Scriptures bring to men the means by which they come into contact with God and

attain unto such likeness to Him. Hence Jesus prayed, "Sanctify them in the truth: Thy word is truth." John 17: 17. The word of God, for devout students, is ever attended by the divine Spirit, and He is the agent of all finite holiness. Through the word He finds His way into human hearts and fulfills His mission.

3. *A worthy use of the Bible renders holy all God's benefits to His children.* In its atmosphere the temporal and spiritual life become a unity. "Every creature of God is good, and nothing is to be rejected, if it be received with thanksgiving: for it is sanctified through the word of God and prayer." 1 Tim. 4: 4, 5. "To the pure all things are pure." Tit. 1: 15.

3. *Why is the Bible called the word of God?*

1. *It is the embodiment of God's teachings for mankind.* The speakers and writers, it is true, were men. In a sense it is a human book, and the limitations of men appear therein. When it deals with history and biography and nature imperfection of knowledge is not unfrequently manifest. But in presenting their messages regarding God and the fundamental things of His spiritual kingdom, "men spake from God, being moved by the Holy Spirit." 2 Pet. 1: 21. It is a common claim of the prophets of Israel that, "The word of the Lord came to me." Often we read, "Thus saith the Lord." Paul gave thanks that his preaching was received by the Thessalonians as the word of God. 1 Thess. 2: 13. Their treatment of His message was in harmony with the reality. The religious and moral teaching of the Bible is the word or message of God.

2. *When the Bible finds worthy use God through it speaks to human souls.* Devout men find the Holy Scrip-

tures the dwelling place of God. When they read or hear its great truths He speaks to them, and they know His voice. This experience explains the relation of the divine word to human salvation. It is charged with divine power for the spiritual life because in its use God has direct and personal dealings with those who seek Him. Rom. 1 : 16. It thus becomes for humanity the highway to moral perfection, and fits men for their lofty mission in the Kingdom of God.

4. *How and under what conditions was the Bible written?*

The Bible was written under the influence and in response to the power of divine inspiration. Two things characterize the inspiration that gave us the Bible.

1. *The Holy Spirit revealed to its writers the body of truth that conditions the experience of salvation from sin.* The reality and character and conditions of such salvation are undiscoverable by human effort. These writers no doubt studied most earnestly to understand the revealings of the Spirit, for co-operation is an abiding law of the spiritual kingdom. But if left alone no measure of success could have been within their reach. The Holy Spirit drew aside the curtain and greatly quickened their power of vision. They became *seers* in the realm of divine things. That realm was flooded with the light of God.

2. *In writing their several portions of the divine word the Holy Spirit gave them all needed guidance and help.* The Holy Scriptures are in the interest of religion. By their worthy use the spiritual life is received and brought to maturity. The Bible contains chapters from

the history of nations, and the biographies of men good and bad. They have much to say regarding things as they appear in the realm of nature. These lessons are replete with illustrations and symbols that are very helpful to the understanding of moral and spiritual truth. In this the childhood life of humanity the methods of the kindergarten are appropriate and needful. In not a few instances these object lessons present limitations and imperfections that make manifest a somewhat circumscribed measure of information. All the facts of the history in which they dealt were not known. They were not familiar with the entire life of those whose biographies are given. They did not deal with nature as scientists. But the limitations found in nowise lessen the value of these chapters as pictures of things in the higher life of the human spirit. In the employment of illustrations it is not essential that teachers possess all possible knowledge regarding the things or persons thus made use of. Perfect accuracy and completeness certainly do not characterize the Bible in its dealings with these object lessons drawn as noted from history and biography and nature. But in the realm of spiritual realities the revelations made to them, and embodied in human language by them, are sufficient and satisfying. As regards the great principles that find expression in the higher life of the human spirit they were preserved from mistakes and errors. The completed Bible leaves no information wanting that conditions the realization of the most worthy moral and spiritual ideals. The Holy Scriptures are able to make all who worthily use them wise unto salvation, and to fit them for every good work. For real friends the word of God has no disappointments.

On the contrary it has many sweet surprises for them. They find far more therein than was expected.

5. *What are the great and satisfying proofs of the divine origin and inspiration of the Holy Scriptures?*

In brief these proofs may be presented as follows:—

1. The wondrous harmony and unity of their many parts.

2. The supreme excellence of their teachings.

3. The marvelous influence of the Bible upon the world for good.

4. The transforming power of the Holy Scriptures upon the hearts and lives of earnest and obedient students.

5. The Holy character and the great works of the writers of the Bible.

6. The prophecies of the Bible that have been fulfilled in human history.

6. *What are special peculiarities of the harmony and unity between the various parts of the Bible that they afford evidence of their divine origin and character?*

1. *The number of the writers.* Some forty different persons wrought for God ere a completed Bible was furnished to the world. Several of them withheld their names and no information as to who they were is available. Consequently the exact number of Scripture writers remains unrevealed. There is no other instance in history in which such a company have written independently of each other upon a common theme and a like harmony and unity have resulted.

2. *The sweep of the ages during which the Bible was given to the world.* Between the Books of Genesis and Revelation some fifteen hundred years intervened.

Throughout this lengthened period the Holy Scriptures were given in divers portions and in divers manners. In thought and teaching age differs from age, and writers are largely the product of their times. These facts add largely to the wonder regarding the perfect harmony and unity of the Christian Scriptures.

3. *The contrast in the natural qualifications of the writers.* Some were men of great learning and rare culture, as Moses and Paul. Others were from lowly life and their educational advantages had been meagre in the extreme, as Amos and those from among the twelve apostles. In mental calibre too there were marked contrasts. In spite of all these facts the varied writings of the Old Testament unite in preparing the way for the higher revelations of the New Testament, and the New Testament is the fulfillment of the Old. The earlier revelation supplies the flower and in the later one the ripened fruit is found. Essential unity was a necessity if the Bible was to accomplish its great mission to humanity. The only satisfying explanation of existent harmony and agreement is found in the teaching of the book itself that the Holy Spirit was the ever present agent of revelation and inspiration from the beginning to the end. There were writers many, and their work was done under conditions the most varying, but all were under the tuition and guidance of a common divine Teacher. If this faith be rejected the harmony and unity never reached before or since in literature remains unexplained and inexplicable.

7. *What are the peculiar excellencies of the teachings of the Holy Scriptures which afford satisfying proof of their divinity?*

1. *They deal with subjects that condition the highest welfare of and are of supreme importance to men.* They fill those subjects with immense attraction for all earnest souls. Multitudes have bestowed upon them a life-long study with growing delight. The following are illustrative of this claim.

(1) *The character and attributes of God.* In the light of these Scriptures God is possessed with perfections of infinite glory. His limitless power and wisdom, holiness and righteousness, truth and faithfulness, goodness and love are set forth with a fulness that entirely satisfies.

(2) *The divine incarnation in Christ and its meaning to humanity.* He is Immanuel, God with us. His moral and spiritual life is our highest ideal. His death opens the way to God and highest good. In His risen and triumphant life He is Lord of all, and brings His own to their heritage of character and heavenly environments. He is the life and light and goal of humanity.

(3) *The character and experience of salvation.* The Bible presents salvation on its negative side as deliverance from the guilt and responsibility for all past sins, a cleansing from all the defilement and pollution they bring and freedom from its power and reign. On the positive side salvation is a new life in union and fellowship with God and akin to His own in character and calling. This life is immortal and has its childhood on the earth, and maturity and abiding mission in heaven. Its experience is presented as God's will and plan for all. The life of this life is a fulness of reciprocated love.

2. *The teachings of the Holy Scriptures are in perfect harmony with the supreme needs of humanity.* They

bring pardon to the guilty, cleansing to the defiled, life and strength to those whose moral and spiritual powers are paralyzed and helpless, and divine companionship to desolate souls. Their every command and required activity meets some pressing need in relation to life on the plane that satisfies the human spirit. Every promise brings treasure without which deep poverty is experienced. Their teachings condition all the higher good for which enlightened humanity deeply longs.

3. *The world is dependent upon the Bible for the great and needed truths it brings to humanity.* It is true that nature presents object lessons illustrative of certain of the truths in question, and for the reason that it too is a book of God. It is further true that numerous scattered rays of light are met among the tribes and nations of the earth destitute of the Bible, and this is in proof of the fact that God has nowhere left himself without witnesses. But nowhere without this divine Book are all the truths found present that condition the higher welfare of men, nor are any of them without the light of the Christian Scriptures possessed of the sweep and clearness necessary for the accomplishment of their mission. If men are really to know God and the plans and provisions of His kingdom, and if they are to know themselves and to attain to their goal in character and service, the Bible is a necessity.

8. *What has been the general influence of the Bible upon the world in which proof of its divine Character is found?*

That the influence of the Bible upon the world wherever present has been most beneficent none will question who are familiar with the facts in the case. The extent

and variety of the good received are worthy of earnest thought.

1. *Under its influence human slavery has almost entirely passed away.* In earlier ages such slavery found a prominent place in most countries and its cruelties were unspeakable. Masters commonly possessed the power of life and death. Slaves were but common chattels as are domestic animals. The Christian Scriptures, with their doctrine of the fatherhood of God, lift humanity to the plane of a common and universal brotherhood. In God's plans all men are kings in the making. Such inherent greatness and dignity are utterly out of harmony with the spirit of slavery. Under the influence of such teaching many millions have been set free and have escaped a fearful bondage.

2. *The influence of the Bible has led to the making of provisions for the sick and suffering previously unknown.* It has done much for the development of human pity and sympathy. In most parts of the earth indifference and neglect have characterized the treatment of sufferers. Multitudes have been left to die when love and care would have added years to life. Under the influence of Christian teachings hospitals have become a common blessing and many lives have been saved and sick ones healed. Asylums and homes, various in character, have been established wherever the Bible has shed its light, and comfort has largely taken the place of misery. The care of the aged and orphans has had a large place in these provisions.

3. *The Bible has exercised a most beneficent influence in the interests of children.* Away from its light parents have often possessed the right to destroy their little ones

at their pleasure. Rulers have slain them as they would A petty African prince slew two hundred girls to secure their blood for mortar in building the walls of his house that fortune might attend him in his new home. Such evils are still common among the nations that sit in darkness. Often, too, parents have for their own profit subjected their small children to a measure and kind of toil that stunted their physical and mental growth and endangered life. In the light of the Christian Scriptures parental instincts and recognized responsibilities are lifted to higher planes, and public sentiment demands and secures the enactment and execution of laws that afford the little ones protection and educational advantages. The Bible is the children's friend.

4. *The Christian Scriptures greatly elevate womankind and afford a wondrous fitness for the higher place attained.* No nation can rise above the plane it gives to womanhood. Women suppressed and degraded, held as slaves or to gratify baser passions, will reproduce their own character in sons, and drag husbands and brothers to their common level. Women have long since proven themselves the peers of men in mental capacity. They are more responsive than men to moral and spiritual influences. Their place and mission differ from those providentially assigned to their brothers and husbands, but are not a whit less important and fruitful of good. The Bible rightly places the woman beside the man as companion and equal, and makes her the first among earthly friends. Moulded in character and controlled in life by the word of God she is well fitted for her lofty calling. Women, come to their own in character and confidence and honour, are among the chiefest of

God's chosen instrumentalities for the uplifting of the nations.

5. *The Bible brings a decrease of wars and greatly lessens their cruelties.* When its influence reaches its full measure the nations shall beat their swords into ploughshares, and their spears into pruning hooks, and shall learn war no more. Isa. 2 : 4. As the true light advances wars are only waged under far greater provocation and pressure than of old. The spoils available seldom prompt invasion and bloodshed. When there was less of light wounded warriors and noncombatants were not uncommonly indiscriminately slaughtered or reduced to slavery. Now enlightened nations give equal care to wounded friends and foes, and danger is mainly confined to contending armies. Prisoners captured are usually freed as soon as conditions permit. Opposition to war is rapidly spreading among the nations, and the world moves toward an age when the triumph of peace shall be universal and abiding. The teachings of the Christian Scriptures afford the light in which the process of change for the better is going on. Its great principles of divine Fatherhood and of universal brotherhood among men and races utterly condemn the horrors of war.

6. *The Bible has added immensely to the recognized value of human life.* The low estimate placed upon life in ages and regions of darkness accounts largely for the many cruelties and neglects already noted. History affords many other illustrations of the failure of men to understand the worth of their kind. For the amusement of the populace men in earlier days were made to fight wild animals or each other to the death. The

death penalty was often made the punishment of petty faults. Indifference reigned with regard to the prevention of disease, or care for its victims when present. The saving of life had little place in the thoughts and efforts of men. The light of the Holy Scriptures has brought a change that is marvellous in character. Men are the real sons of God. In every human being there are possibilities of a life of great dignity and glory. During their earthly pilgrimage they may attain unto fitness for abiding companionship with God. The life and welfare of such creatures are matters of supreme importance. Amid such light men are executed only for crimes really capital in character. Safety to life and limb in their various callings and activities is a matter of most earnest thought and effort. Sanitation has become a science and applied art. The acutest minds give their lives to the study of diseases to ascertain their cause and prevention and cure. Leaders in research expose their lives and often sacrifice them to secure safety to their fellows. Pure food laws are enacted and executed. Warfare upon all enemies to human life is waged with great and unflagging earnestness. The Book that is responsible for a change of such magnitude, and affording such benefits may well be received as divine in origin and character.

7. *The teachings of the Holy Scriptures have brought about a spirit of brotherhood among the various classes of society and in their light that spirit is making rapid progress.* In other ages without the Bible the rich and great experienced and manifested little interest in and care for the masses below them. In their thought and practice the multitude existed for the benefit of the favoured few, and their exploitation was deemed fitting and lawful.

Kings and their representatives ruled in their own interests, and in filling their coffers oppression and robbery were common. The Bible would secure life at its best for all. Selfishness and self-seeking are a blighting, withering curse wherever found. God makes the great and learned and bearers of authority the servants of those below or under them. Kings are for subjects, not subjects for kings. All of kingliness is destroyed where this principle is reversed. Kingly kings must live to bless their people. The Bible would make capital and labour complement each other to the mutual welfare of those charged with the responsibility of their use or exercise. Both have their inalienable rights. Conflicts are the expression of extreme views regarding real truth, or the fruit of unconquered selfishness. Such selfishness inflicts greater injury upon its subjects than upon its victims. The Bible manifests its power in laws protective of the weak, and in the ever-improving conditions for the well-being of the multitude. Such laws and provisions are the expression of prevailing sentiment in society, and the advanced sentiment is the product of divine truth. Those higher up are more and more recognizing their responsibility for the welfare of the humbler classes. Perfection still lingers, but progress in the right direction is real and continuous. The Holy Scriptures received and embodied in life would remedy every social evil and lead every good on to its goal. Their great principles will grow in measure and potency.

8. *The Bible in its influence is promotive of education and culture.* In its light the sciences and arts flourish. The great inventions that bless humanity have come from the lands where the Bible holds a large place.

The life it brings seeks the highest ideals for the present world as well. Readiness for required labour and sacrifice is begotten by its influence. In its train electricity and steam bring the nations into close proximity, and serve a great variety of purposes conducive to larger life amid conditions of comfort previously undreamt of on the earth. An endless number of inventions afford forms of mechanism that serve a like end in the promotion of humau welfare. The Bible too has afforded an inspiration to devout and cultured minds that has found expression in an immense literature of highest merit and of untold benefit to mankind. No other book ever set so many pens to work, and no writers, aside from those made instrumental in the gift of the Holy Book itself to the world, have ever exceeded those who have wrought in the light of the Christian Scriptures in depth and breadth of thought, or in earnestness and loftiness of purpose and motive, and none have ever equaled them in the excellence and nobility of the moral and spiritual ideals presented to the world. Christian literature is a monument to the supreme greatness of the Bible, a greatness that can be none other than divine.

9. *Under the influence of the Christian Scriptures the governments of the world have greatly improved.* Where this light finds a place the people governed have an ever-increasing representation in the laws enacted. Those laws are more and more equal and equitable in character. Subjects are carefully guarded in the exercise of all their real rights, and in the enjoyment of the fruits of their labours. In famines and pestilences and other destructive visitations the utmost is done to reduce suffering and loss to a minimum. Plans are made and great efforts

put forth to prevent so far as possible their recurrence. Avenues to a large and worthy life are kept open. The persons and reputations and property of all are made as safe as conditions permit. The Bible prompts and promotes the spirit that secures all possible benefits to men. Where oppression and injustice still triumph the pure light of divine revelation has not as yet made its entry, or has been rejected because of the love of darkness.

10. *The Bible is the friend and promoter of public and private morality.* It affords the worthiest ethical standards the world has known. It presents the highest and greatest possible motives for the realization of such standards. It makes moral excellence the condition of all good that is real and satisfying. It unveils the repulsiveness and folly of fleshly excesses, and the baseness of passions that find expression in gluttony and drunkenness and licentiousness. It commands self-control and temperance in all things in private life, and a regard for all humanity that respects the rights and seeks the welfare of men. The contrast between the morals of communities where the Bible holds a worthy place, and those were it is unknown or rejected, affords very striking evidence of the divinity of the sacred Book. If books are known by their fruits surely the Christian Scriptures stand before the world as entirely worthy of acceptance as containing the message of God to humanity. No merely human production is equal to the tasks that have found and are finding fulfillment among men through their agency. The Bible is the word of God.

9. *When worthily used and fully accepted what are the effects of the Bible on human hearts and lives that prove its divinity in origin and character?*

1. *Rightly used the Bible leads men to repentance of sin.* Devout readers, recognizing the Holy Scriptures as the message of the God they reveal, cannot live at peace with sin. In their light it stands unmasked in its naked loathsomeness. In its very nature it is embodied corruption. Men can only endure sin in the darkness it creates. In the light God's word affords, and helped from above, men turn with abhorrence from sin and are filled with longing for a pure and worthy life. Thus is created through the divine message a readiness for the salvation it brings to mankind. No one can make an earnest and worthy use of the Bible and fail of such experience. Herein it proves itself the word of God to men.

2. *The Holy Scriptures are the divinely chosen means of imparting the new and spiritual life in Christ.* Their power lifts men's hearts toward Jesus Christ and conditions the faith that gives Him His opportunity to save. The Holy Spirit is the agent in the transformation of heart and life that constitutes men the sons of God, but it is in the light and under the influence of the message the Bible contains that human hearts are found open and ready for the operations that brings the change involved. "Belief cometh of hearing, and hearing by the word of Christ." Rom. 10: 17. Without this word the new life does not find its place in experience. With the accepted word such life begins and enters upon its great career. Men are "begotten again through the word of God, which liveth and abideth." 1 Pet. 1: 23. The new and divine life thus received makes clearly manifest the divinity of the Bible which brings the message of salvation.

3. *It is in the light of the Holy Scriptures that the new life imparted comes to maturity and strength and is fitted for its mission.* They are the source of its nourishment. "Man shall live by every word that proceedeth out of the mouth of God."—Matt. 4 : 4. The word is the spiritual milk upon which God's children feed and they grow thereby.—1 Pet. 2 : 2. The word of God's grace is able to build men up and to give them an inheritance among all them that are sanctified. Acts 20 : 32. It is a fountain of cleansing and the instrument of holiness. "Already are ye clean because of the word I have spoken unto you." John 15 : 3. "Sanctify them in the truth : Thy word is truth". John 17 : 17. Its accepted and trusted presence preserves from sin. 'Thy word have I laid up in my heart, that I might not sin against Thee." Ps. 119 : 11. In spiritual warfare the word is a sword, two-edged and effective. Eph. 6 : 17 ; Heb. 4 : 12. The influence and power of the word of God fit men for every good work. 2 Tim. 3 : 17. These great teachings are constantly actualized in experience among seekers after truth and God. For such the Bible, like the sun, proves its character and mission by its mighty works.

10. *What proof do the miracles performed by the writers of the Bible afford regarding its origin and character ?*

Jesus Christ Himself was the great miracle of the ages. There is nothing in all the realm and works of nature akin to the advent and life and death and rising again of the God-man, our Immanuel. It was but natural that miracles should attend such a person. They were appealed to by Him as proofs of His character and mission,

and were recognized as such by minds open to the truth. "Believe me for the very works' sake." John 14 : 11. "We know that thou art a teacher come from God; for no one can do these signs that thou doest except God be with him." John 3 : 2. The works He wrought were God's seal and attestation to the truth of the great revelations made to the world by Him. Aside from our Lord the miracles recorded in the Bible are mainly confined to the age when the Mosaic law, which is the basal revelation of the entire Old Testament, was given to humanity, and the apostolic era during which the New Testament was reduced to writing, completing the gift of the great body of truth which suffices to meet all the religious and spiritual needs of the children of men. The miracles of Moses and of the first Christian teachers certainly afforded satisfying proof to seekers after truth regarding the divine character of their mission and the trustworthiness of their teaching. The character of the miracles wrought were convincing to those who witnessed them. If their reality be accepted their value as affording like evidences to the ages cannot be rejected. But they are not relied upon as independent proofs in the measure they commanded in earlier times. They still however have a most important mission. They come down to us as a part and parcel of divine revelation. They too are tuitional in character. They are parables in action. They came in connection with the declaration of the truth that saves. The power of the messages they accompanied has brought deliverance and spiritual life to multitudes. They cannot be false if the messages be true. Falseness in works and truth in teachings cannot stand together. They would have nothing in common.

Being found together with one and the same mission they mutually support each other. The company the miracles keep assures their reality, while the power they manifest and the end they serve confirm the divinity of the messages they attend.

11. *What proof do the predictions of coming events by the prophets afford to the authority of the Holy Scriptures?*

A prophet is a seer. His vision is above and beyond the reach of natural and unaided human powers. In the visions of the ancient prophets, whose writings have a large place in the Bible, God drew aside the veil and quickened the eyes of their spirits, and bade them take careful note of divine realities and provisions and plans, that they might make them known to their fellows. Among the divine revealings to these prophets was a wondrous prevision with regard to things and persons and nations. Such prevision found expression in a variety of predictions remarkable in character. A few examples will suffice to illustrate their nature. 1. The destruction of Babylon. Isa. 13 : 19-22 ; Jer. 50 : 39-40. Such predictions were made when Babylon was in the noon-tide of its great glory. Nothing in existent conditions foreshadowed calamity and destruction. 2. The Babylonish captivity and later restoration of Judah. Isa. 39 : 6, 7 ; Jer. 25. Isaiah's prophecy preceded the time when Babylon had become the capital of a great world power. 3. The destruction of Nineveh. Nahum and Zephaniah predicted its overthrow. It was reduced in due time to heaps of ruins. In the days of these prophets it was one of the world's greatest cities. 4. Predictions in relation to the coming and death and resurrection and mission of

Jesus Christ. He was the burden of prophecy. "To Him bear all the prophets witness." Acts 10 : 43. The predictions noted and numerous others had no connection with human wisdom and sagacity as regards their source. There were no data present from which such conclusions could have been reached. Their remarkable fulfillment prove most clearly that they were not guesses regarding coming events. Their only rational explanation is that their contents were among divine revealings. As such they accredited those who delivered them as messengers of God, and afford satisfying evidence of the trustworthiness of their religious teachings. Deceived and deceiving men could not have been used to bring so much of supremely important and established truth to their fellows.

For earnest and sincere seekers after truth and God the divine authority of the Holy Scriptures is abundantly and satisfyingly supported. The sun in its strength is its own proof as to its reality and character and mission. Only those who burrow away from its light and heat can be troubled with doubts regarding its existence and nature. In a very important sense the Bible is the sun that enlightens and warms the moral and spiritual realms for humanity, and fills them with supreme beauty and rich harvests. It makes its power and glory known wherever open and sincere hearts seek its ministrations. It leaves no vital questionings unsatisfied. It brings to its votaries the earnest of the heavenly inheritance and the first-fruits of the paradise above.

12. *What proofs have we that the Old Testament has come down to us with its teachings unchanged and uncorrupted ?*

1. *No proof of such corruption exists.* The burden of proof would naturally fall upon any bringing such a charge against the Bible.

2. *The honour in which the Holy Scriptures were held by Israel would have prevented the acceptance of such changes.* With them to change God's word was an unpardonable sin, and they were prepared to die for the preservation of the purity of their Holy Writings. The best men of their race were appointed for the care of these writings that changes might not be made.

3. *The work of the priests and Levites as appointed teachers of the Scriptures would have prevented corruption.* In connection with their work through the ages there were frequent gatherings in which the Scriptures were read and expounded. If at any time the introduction of such changes had been attempted it could not have escaped detection and would in no wise have been permitted. No proof is available that such attempts were ever made.

4. *Early translations of the Jewish Scriptures prove that their teachings have come down to us unchanged.* In 280 B. C. the Hebrew Bible was translated into the Greek language, and the version was called the Septuagint for the reason that seventy scholars were employed in the work of translation. This version is still extant. In the work verbal and literary liberty was permitted, but the great doctrines remained intact. The same is true in connection with a translation into the Syriac in the first century A. D.

5. *Christ and His apostles accepted the Old Testament as genuine and uncorrupted.* It was treated as entirely worthy of all honour and confidence. The

Ancient Scriptures were used unquestioningly and with utmost freedom. The Christian Church through the ages has followed in their footsteps. The question of change and corruption in the earlier Holy Writings brings no knotty problem to Christians for solution by their scholars.

13. *By what evidences is it made clear that the teachings of the New Testament have not been corrupted?*

In considering this question it is well to remember that printing was unknown until the fifteenth century. Previous to that time all copies of the Holy Scriptures were written. In such writing changes and omissions and additions of words were not uncommon. Beside this it would seem that occasionally the scribe would yield to the temptation to insert a word of explanation or interpretation. In these ancient manuscripts very many mistakes of the kind mentioned are found. They are discovered by the comparison of copies. Where new copies were made from manuscripts that contained such errors they were perpetuated. When manuscripts were used that were correct the errors mentioned were avoided, though others may have been made. Great research has been made by Christian scholars to detect and eliminate these mistakes of copyists. As to the teachings of the New Testament however it is a fact patent to all who know that they have held their place in these later Scriptures without change or corruption. We have still in everything vital and essential exactly the same New Testament that was given to the early Christian Church.

The following facts are worthy of consideration.

1. *No trace of a New Testament teaching other doc-*

trines has ever been found. In all the Christian literature since the days of the apostles the writers have had their dealings with the New Testament now in our possession, and none of a different character has ever been known. The Moslem claim that the original New Testament has been succeeded by one with different teachings is destitute of a syllable of proof.

2. *The increasing numbers of New Testament manuscripts, ever more widely scattered with the growth of the Church, would render such change impossible.* Had such a radical change been made in any copy or copies it would have been speedily discovered by those in possession of such as were genuine. No proof exists that any effort was ever made to give the Church or world a New Testament different in character.

3. *Quotations from the New Testament in early Christian literature still extant prove that theirs was the same we know and use.* Such quotations were so numerous that should our New Testament be lost it could be well nigh restored by the use of the literature in question. They are all from the very same New Testament now in use.

4. *The early translations of the New Testament prove that we are in possession of that which was original.* In the first Christian century the original Greek New Testament was translated into Syriac, and a little later into Latin. These translations are still present and accessible. Their teachings are in entire harmony with those of the New Testament in common use among us.

5. *The loss of the earliest New Testament manuscripts affords no proof of corruption in that now accepted.* The earliest copies of the New Testament no longer

exist. They were probably worn out with use. The earliest extant belong to the fourth century, and these are very few in number. Those belonging to succeeding centuries are naturally much more numerous. In these manuscripts the mistakes of copyists are many, but as to doctrines they are in harmony with each other and with the New Testament we know. Moslems need to remember that the Quran does not question the genuineness of the New Testament then present, and that we now have many of the very copies then in use. The claim that the New Testament of the present age is spurious is based on ignorance or enmity or both. Christians have every reason to trust without questioning the New Testament in their possession.

14. *In the use of the Holy Scriptures what spirit and method condition a worthy measure of profit?*

1. *The deepest reverence should characterize their use.* They bring to us the word of God and are worthy of all honour. As holy it is fitting that they be hallowed. In their worthy use men stand on holy ground. In a peculiar sense they are the dwelling place of God, and in Bible study devout souls enter His courts and stand in His presence. In their light satisfying communion with Him is experienced. The deepest reverence is but seemly amid such environments.

2. *Earnest mental application is needful in the use of the Holy Scriptures.* The Bible brings to mankind truths of supreme greatness and importance. It bears upon or near its surface blessings for childhood and souls untrained in thought. But its richer treasures are found in its depths. Its gold-fields are as broad as the realm of moral and spiritual truth, and wherever

a shaft is sunk its increasingly rich treasures are found. No shaft has ever penetrated beyond its growing wealth, and no human life has sufficed to work the entire field of truth it affords. Human books are mastered and left behind. This Book has continued through the ages to lead the world's leaders onward and upward. To the end of earth's pilgrimage and mission it continues to present to holy ambition new worlds to conquer. All other things being equal the measure of earnest and devout thought will determine the measure of wealth secured in its use. Those who fear toil and sweat will not gather largely for themselves from its stores.

3. *A worthy use of the Holy Scriptures requires much of earnest prayer.* The Bible is God's holy temple. His temple is the house of prayer. Worship ever becomes the divine presence. Then human powers unaided from above are too feeble to deal with spiritual problems. The truth of God is too high to be reached and too deep to be fathomed without help from on high. The Holy Scriptures are the product of divine inspiration. An inspiration similar in kind, if not in measure, conditions the ability to learn and experience the power of its great lessons. The Holy Spirit, and He alone, leads into all truth—into its knowledge and the life it brings. It is the anointing of the Spirit that teaches. 1 John 2 : 27. The Spirit is light and in Him is found the needed power of vision. He draws the veils aside and inspires and empowers the heart to look upon the things of God. Many persons find Bible truth a realm of gloom, destitute of attraction. They go alone and their own darkness shadows all. The Spirit's presence and mission would transform the entire region into beauty and glory. The

Holy Spirit is the gift of God in response to prayer. Luke 11 : 13. Hence the special need of prayer in Scripture study.

4. *In worthy Scripture study its moral ideals must find acceptance.* The Bible is the holy mount which men ascend, as Moses did of old, to find the pattern for God's dwelling place within them. The law of God, expressed in great ethical principles, is the embodiment of the required pattern. The pattern given must find expression in all the plans and purposes and motives and activities of life. Men must live in the truth of God to know its power and glory. The rejection of the pattern from the mount would fill the entire realm of divine revelation with deepest shadows. God's will regarding humanity is the divine ideal of moral perfection, and " If any man willeth to do His will he shall know the teaching." John 7 : 17 Obedience to divine requirements brought to us in Scripture study must find fulfilment, or such study will of necessity be barren of all satisfying results.

5. *With the prosecution of Scripture study revealed spiritual treasure must be appropriated.* True Bible study is a search for hidden treasure, and pearls of great price. When found they must needs be made our own. For this sole purpose they have been brought within our reach. To obtain possession of them may seem costly in the extreme, but the price required can bear no comparison with their inherent and abiding value. Spiritual treasures revealed and left ungained soon disappear and cease to be available. Continuous appropriation and use of revealed benefits condition spiritual wealth here and hereafter.

CHAPTER X

JESUS CHRIST

1. *What place is given to Jesus Christ in the Holy Scriptures ?*

To Jesus Christ is given the supreme place in the Word of God. In all things in the great body of divine revelation He has the pre-eminence. The chiefest mission of the Bible is to reveal Jesus Christ to humanity. In such revelation is the Father glorified, and the perfections of the Triune God made manifest. When this revelation reaches human hearts it brings salvation and life. The moral law holds a large place in the word of God. Its great principles present a perfect pattern for human excellence. It is strikingly illustrative of the great dignity and the high-calling divinely planned for mankind. But standing alone it can do little for fallen humanity. It is powerless to secure its own fulfillment. Sinful men are unable to meet its requirements and to attain to the character its pattern presents. Jesus Christ is its end and goal. When it has found living embodiment in Him, and with Him it finds acceptance with men, the realization of the pattern of character it affords begins. In Him human perfection secures attainment. Jesus Christ is the only explanation of the presence and authority of an ethical standard so supremely lofty for humanity. Requirements impossible of fulfillment have no place in the government of God. On conditions that all can fulfill Jesus the Christ reproduces His

own life and character in men, and in His fellowship they find themselves at one with the law that meets with perfect expression in Him. The ceremonial law of Israel is filled with shadows of good things to come, and their reality is experienced in Jesus Christ. All blood shed in required sacrifices pointed to that poured out on Calvary for human redemption. All offerings that sought the putting away of sins were but pictures of Jesus' vicarious and atoning sacrifice for sinful men. In the sacrifices expressive of consecration to, and fellowship with God, Christ is set forth as our representative and pattern in these acts and experiences, and joined to Him in life, we share with Him in them. Fire and water and oil in religious and ceremonial uses symbolize divine energizings and their results, all of which are experienced by men in Jesus Christ alone. The Jewish priesthood, in the fulfillment of its ministry, sets forth our Christ in His dealings with God to open the way of salvation, and with men to bring them into possession of the good secured. The history of Israel and the biographies of individuals in Bible records, afford many types and symbols that are fulfilled in Him. Eden and Canaan are illustrative pictures of the better and heavenly inheritance in Christ. His fellowship is the fatherland of saved humanity. In the pilgrim life of earth He is the true manna, the bread from heaven, and the smitten rock that supplies the water of life to thirsty souls. He is the Moses that leads His people from bondage to freedom, and guides them through the wilderness of earth. He is the Joshua that divides to them their spiritual inheritance. The reign of David, that gave Israel their place as a great world

power, supplies a picture of the Messianic kingdom that shall endure forever, and whose King shall in the end subdue all things to Himself. All worthy and godly kings in Israel were in their measure types of Christ. The chiefest mission of the prophets of Israel was to prepare His way and to set forth His coming and ministry. "The testimony of Jesus is the spirit of prophecy" Rev. 19 : 10. "To Him bear all the prophets witness" Acts 10 : 43. Jesus Christ in a pre-eminent sense is the theme of the entire New Testament. He preached Himself to the world. In His teachings He is the life of men, and every good that humanity can need here and hereafter is found in Him. His apostles and their fellows were His witnesses. They preached Christ as the source of wisdom, and righteousness, and sanctification, and redemption, and every other excellence that pertains to humanity at its best. In the Holy Scriptures the supreme place given to Jesus Christ belongs to Him by right. He is the living image of the invisible God, and it is fitting that in all things He have the pre-eminence.

2. *What do we learn regarding the nature of Jesus Christ from the title, Son of Man?*

In the present chapter we study the nature, and character, and ministry of Jesus Christ both in the flesh, and as glorified and enthroned in heaven. In such study it is specially needful to consider the great titles and offices divinely ascribed to Him. Around them will gather the great truths we seek to make our own. The title Son of Man is one of which the Master Himself made very frequent use. In His own words it is found in the gospels some forty times. In the recorded words

of His disciples, Stephen alone employs this title. Acts 7 : 56. It is the concensus of judgment among Christian scholars that the title in question is taken from Daniel 7 : 13, 14. "I saw in the night-visions, and, behold, there came with the clouds of heaven one like unto a son of man, and he came even to the ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, and all the peoples, nations, and languages shall serve him : his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." In this chapter other kingdoms were presented in vision in which the savagery of ravenous beasts has a large place. Then follows a kingdom ruled by one clothed with humanity at its best. It is clearly the Christ who will make this picture a reality for the human race. The people among whom Jesus lived and wrought could not have connected the use by Him of this title with claims to the Messiahship. Conditions made it needful for Him to conceal from the multitude the fact that He was the Christ of God. Their ideas of the Messiah were so narrow and secular in character that most embarrassing complications would have resulted had the conviction become general that to Jesus belonged this great office. Their inability to receive the revelation this title affords need not in any wise rob us of its message and meaning. In its consideration several things invite attention.

1. *This title sets forth the lowliness accepted by the Son of God in the incarnation.* The incarnation unites God and man in a single personality. In that union the eternal Son who was rich became poor, that men through

His poverty might become rich. 2 Cor. 8 : 9. Having existed in the form of God, He emptied Himself, taking the form of a servant. Phil. 2 : 6. In the resulting personality, by the exercise of Divine power, and in response to love, the infinite subjects Himself to finite conditions, and the limitless appears under marvellous limitations. Actuality in Divine glory reduces itself to a distant potentiality in the accepted relationship with humanity. Had God in Christ linked Himself to humanity glorified in heaven the condescension would have been infinite. But in the babe of Bethlehem He is joined to a mere bundle of utterly undeveloped human possibilities. His return to the glory He had with the Father before the world was, was by the way of growth and development and attained perfection. That process was attended by temptations and trials involving dire perils and unparalleled sufferings. Amid all there was a full measure of dependence that expressed itself in prayers and supplications with strong crying and tears unto Him who was able to save. Heb. 5 : 7. His continuous victory was the fruit of real and strenuous conflict, linked to an exercise of faith that brought an unfailing fullness of power from above. It was in the power of the Holy Spirit that He performed His great miracles of love.

2. *In Jesus Christ as Son of Man is found every and all excellence that can pertain to ideal humanity.* The title Son of Man is equivalent to Man. Jesus on the human side is man at his best. The best in humanity is ever conditioned upon the presence of and union with God. The absence of a shut-out God brings utter emptiness, and empty souls shrivel to absolute insigni-

ficance for good. In Jesus Christ the human powers of intellect and will and love were supreme among their kind in natural endowment. In their respective spheres their exercise and activities were in entire harmony with their greatness in sweep and strength. The mind of Jesus was ever open to all that was worthy upon the earth, while God and heaven held His fullest and continuous attention. His volitions were ever and entirely controlled from above. His love found its satisfying heritage in the Father, and in the present and coming subjects of His widespread empire. His great human powers were so balanced that things evil and good, things below and above, things of time and eternity, fell into their rightful and appropriate place in His thought and feeling and treatment. He was entirely at home among the highest possible moral standards of the universe, and all His being responded fully to every divine influence. A perfect humanity in the God-man is a necessity of thought, as through that humanity we construe the Deity within Him. The Son of Man in fullest measure meets this requirement. Every advance made by His disciples in moral excellence and spiritual experience brings a correspondingly larger estimate and higher appreciation of the human perfection of Christ. He was in the world, but not of it. Sin and its master found nothing in Him. He was possessed of all natural human appetites, but every gratification was well within divinely prescribed limits. No prohibited desires or motives ever found entrance or standing in Him. Occasions of regret for mistakes and errors never came within the range of His experience. He was the world's one perfect man. In Him the circle

of human excellence was complete, and no possible segment was wanting in measure or quality.

3. *As Son of Man Jesus Christ is the true brother and satisfying friend of all men.* The richest and best of Israel's blood flowed in His veins, but He equally belongs to all the races of mankind. Wherever accepted and known in the experience of His salvation He becomes like unto a second self, possessed of the fullness of all possible perfection. He is in complete adjustment to all the natural temperaments and idiosyncrasies of nations and families and individuals. He was possessed in largest measure of the strength and courage of manhood, but in equal measure were found in Him the tenderness and devotion of womanhood. He was of royal descent, but the common people heard Him gladly. In wisdom and understanding He towered immeasurably above the sages of all generations, but in a peculiar sense He was the friend of children, and the ignorant and unlettered were made to feel entirely at home in His company. On the highest plane He was pure and sinless, but for guilty and polluted souls who would have deliverance and life He has been the all-powerful magnet of the ages. As the embodiment of all excellence and every moral perfection He belongs wholly to the heavenlies, but He left there the ninety and nine in their safety, and seeks His lost human sheep amid the wilds of earthly suffering. In all that is good and worthy in every age Jesus Christ is far, far in advance of the most enlightened and aggressive of human leaders. In things that affect the real welfare of humanity men can no more equal or surpass Him than mariners upon the sea can sail past the polar star. In His relation

to His brethren His throne is in the heights where God's glory abides, but He will not rest until the last of the company of His saints is with Him there to behold and share His glory. As Son of Man He passes on to His human fellows a love equal in measure to that He experiences for Himself from the Father in their undisturbed communion. That wondrous love will find expression in all needed and possible good both here and hereafter. Only where unbelief brings paralysis of the spirit, and prevents appropriation, will the love of the Son of Man fail in its great mission. The title we study has an unmeasured wealth of meaning to the disciples of our Lord.

3. *What do we learn regarding the nature of Jesus Christ from the title, Son of God?*

This title of our Lord is a common one in the New Testament. He was so called by the Father from above in connection with His baptism and transfiguration. He repeatedly gives this title to Himself. Then it is often involved in His use of the term Son with reference to Himself, and in the peculiar sense in which He called God His Father. He freely accepted the title from His disciples and others. It is made prominent outside the four gospels in the writings of St. Paul and St. John, and in the epistle to the Hebrews. It has already been shown that this title can be very appropriately applied to Christ as the perfect man that He was. If the first Adam before he sinned was the son of God, much more the second Adam who knew no sin. But the title has more special application to Him as one in whom inheres the supreme deity. The place the Son of God holds in the Holy Trinity has already been considered, and an

outline of the proofs of His divinity has been given. In connection with the title before us two things are worthy of thought.

1. *The divine Sonship of Christ explains His perfect and continuous submission to the Father's will.* In the nature of the case fatherhood as a relation takes precedence over that of sonship. In thought dependence is ever associated with sonship. In the realm of deity the Son accepts a subordinate place. In any other connection the declaration, "My Father is greater than I" (John 14 : 28) would present a most unseemly comparison. Only He could use it with appropriateness who was able to say, "He that hath seen me hath seen the Father." It was as Son that the Father's will absorbed His thought and life. That will found expression in deep poverty and sore temptations, in unparalleled burdens of toil and care, in the agonies of Gethsemene and Calvary, but from start to finish there was an obedience that knew no questioning or hesitation. "I seek not mine own will, but the will of Him that sent me." John 5 : 30. "I do always the things that are pleasing to Him." John 8 : 29. "I glorified Thee on the earth, having accomplished the work which Thou hast given me to do." John 17 : 4. The completeness of harmony with and submission to the Father's will on earth was but part and parcel of a like experience that preceded and succeeded in the heavens. In the acceptance and fulfilment of the Father's will the life of the eternal Son has known no break whether in the flesh below or in the highest glory above. In the infinite perfection of divine Fatherhood and like perfection of divine Sonship are found the unmeasured charm and glory of

the resultant harmony in all volitional activities in the Godhead. To the saints of God it is given to share this glory on the scale of highest finite sonship, linked to the same supreme Fatherhood that sheds the fullness of its glory upon the Christ—both human and divine.

2. *Jesus Christ as Son of God supplies the supreme object lesson of divine love.* The greatest truth of religion that divine revelation brings to humanity finds expression in the words, "God is love." In Him love is clothed with holiness and truth, with wisdom and power, and with every other divine perfection. The love of God is that of supreme Fatherhood. Love in the abstract, love without relationships, has no place in God. Divine Fatherhood, possessed of and controlled by a love without beginning or end, and of limitless intensity, that must needs find expression in ceaseless activity on the scale of its own greatness, renders needful the presence of a sonship in every way on a par with itself. In the teaching of the Holy Trinity God, as the subject of infinite love, finds within Himself for its fullest exercise an object wholly worthy and who abides "the same yesterday and to-day, yea and forever." The beloved of the Father, the eternal Son of God, became incarnate in Jesus Christ. While on a scale that was divine and incomprehensible to human thought He emptied Himself of the glory He had with the Father before the world was, yet He brought to the earth the full and limitless measure of the Father's love. That love is presented with great emphasis in the gospels. "The Father loveth the Son, and hath given all things into His hands." John 3 : 35. "This is my beloved Son, in whom I am well pleased," Matt. 3 : 17 ; 17 : 5.

" The Father loveth the Son and showeth Him all things that Himself doeth." John 5 : 20. The Son made full return of love for love to the Father who sent him. Divine love was the atmosphere in which His life was spent. That love inspired the service that filled His days, and the fellowship He sought with the Father by night. That love was the secret and charm of His obedience, at a cost to which eternity will furnish no parallel. In His own He begets the life of highest creature sonship, and imparts a spirit that finds expression in the joyous acceptance of the greatest possible commandment in the kingdom of God, the commandment that requires love in the full measure of being and existent capacity. He draws His own to a place within the circle of the Father's love focused upon Himself. They become His fellow-heirs in the mutual love that characterizes the Holy Trinity.

4. *What do we learn regarding our Lord from the title Messiah or the Christ ?*

This title is common in the prophecies that refer to our Lord, and throughout the entire New Testament. The title signifies the Anointed One. In the Mosaic revelation and system of religion types and shadows held a very large place. Their anointed ones were priests and prophets and kings. While those filling these offices performed important and varied service for their race, their chiefest mission for the world is found in the types they furnished of the coming Saviour of men. Jesus Christ is the one real High Priest of humanity, the great Prophet through whom the world is provided with all needed knowledge of God and His moral and spiritual kingdom, and the abiding King to whom " hath been

given all authority in heaven and on earth." These offices of our Lord set forth the varied service that results in human salvation.

5. *What are the functions that pertain to the priesthood of our Lord?*

"We have such a High Priest, who sat down on the right hand of the throne of the Majesty in the heavens a Minister of the sanctuary, and of the true tabernacle, which the Lord pitched, not man." Heb. 8 : 1, 2. The priesthood of Jesus Christ is on the highest possible plane, and the entire range of real priestly service belongs to His Mission. The priestly office that is bestowed upon the children of God is possessed and exercised in their union and fellowship with Christ. It is a part of His great heritage which He shares with His people. Their priestly service in its limited measure is His own reproduced and reperformed in and through them. The following are the functions of the Messianic priesthood.

1. *In all that pertains to the real and abiding welfare of men Jesus Christ is their representative in the courts of heaven.* A true priest is one who enters the divine presence especially in the interests of others. He goes as one of the company left behind. He knows and feels their needs, and amid the heavenlies seeks for them a place and inheritance. "I go to prepare a place for you" is the Master's priestly message. In the courts above He meets with an acceptance that is perfect, and finds favour that is on the highest plane. His great mission commands unmeasured sympathy. In heaven the provisions for human good are on an infinite scale.

2. *Jesus Christ as High Priest offers Sacrifice.* This service lies at the foundation of all His work as the

Saviour of men. The Jewish ceremonial provided for three great sacrifices. 1. The sin and trespass-offerings that in symbol prepared the way by which sinful men could return to God. 2. The burnt-offering in which consecration was the chiefest thought. In consecration the prepared way was appropriated and used. It was the consecration sacrifice. 3. The peace-offering in which was presented as in a picture the resultant fellowship with God and with His accepted ones. It was the fellowship sacrifice. The experiences thus set forth in shadows of good things to come found their paramount place without exception in the life of Christ. In consecration to God and in divine and human fellowship He goes before all devout souls as their one and abiding perfect pattern. It is when joined to Him that such consecration and fellowship become a possibility of experience to them. But the great sacrifice of Christ that bridged the deep and impassable chasm between the unmeasured evil of sin and the priceless and abiding good in human salvation was foreshadowed by the sin and trespass-offerings as found in Mosaic typology. Animals sufficed to provide the shadows of the one offering that made salvation possible to humanity, but for the real and sufficient and availing sacrifice itself the realm of creation furnished no creature worthy of or equal to a service so supremely lofty. "It is impossible that the blood of bulls and goats should take away sins." Heb. 10 : 4. All other creature blood would prove alike helpless in the presence of sin and the corruption it begets. The Priest Himself was the only offering sufficient for the service required if humanity is to return to God and a heritage of life and glory in Him. He is "The lamb of God that

taketh away the sin of the world." "The blood of Jesus cleanseth us from all sin." 1 John 1 : 7. Our High Priest was shut up to the sacrifice of Himself if success was to crown His great mission. Under these conditions "Christ gave Himself up for us, an offering and a sacrifice to God for an odor of a sweet smell." Eph. 5 : 2. "Christ through the eternal Spirit offered Himself without blemish to God." Heb. 9 : 14. "Our passover also hath been sacrificed, even Christ." 1 Cor. 5 : 7. It is as the lamb slain from the foundation of the world, and to the close of its history as the abode of mankind, that Christ is the way to the Father and to fitness for His presence and fellowship. Through Him men attain to the freedom of the courts above. "Having therefore, brethren, boldness to enter into the holy place by the blood of Jesus, by the way which He dedicated for us, a new and living way, through the veil, that is to say His flesh ; and having a great high priest over the house of God ; let us draw near with a true heart in fullness of faith." Heb. 10 : 19-22. It is as the representative of humanity that he Himself and His sacrifice find unquestioned acceptance in the courts of heaven, and such acceptance He freely shares with those who are His own.

3. *Jesus Christ as High Priest is the abiding Intercessor for His people.* "Jesus, because He abideth forever, hath His priesthood unchangeable. Wherefore also He is able to save to the uttermost them that draw near unto God through Him, seeing He ever liveth to make intercession for them." Heb. 7 : 24, 25. The unceasing intercession of our Lord makes continuously available the fruits of His vicarious sacrifice to all who accept Him. The High Priest of Israel bore the names of all

its tribes upon his shoulders and over his heart into the divine presence, that he might secure needed good for all. In like manner Jesus Christ bears upon His power and love before the Father, not once a year, but continuously, the name of every soul redeemed by His death. The intercession involved is in the interest of moral perfection and its rewards. It is only when the power to accept salvation has been sinned away that men lose their place in the provisions of the atoning sacrifice and intercession of our Lord.

4. *As High Priest Jesus Christ bestows upon His people the benefits secured for them.* One of the duties of the Mosaic priesthood was " to bless in the name of the Lord." An illustrative instance is found in Lev. 9 : 23. The form of blessing was comprehensive and satisfying. " Jehovah bless thee, and keep thee : Jehovah make His face to shine upon thee, and be gracious unto thee : Jehovah lift up His countenance upon thee, and give thee peace." Num. 6 : 24-26." So the Christ in and with the Holy Spirit returns to the community He represents with all the benefits that pertain to life and godliness. In fellowship with the glorified High Priest of our Confession devout souls receive the earnest and first fruits of their eternal inheritance, and they are only thus limited because capacity for the use of more does not belong to the present life.

6. *What are the proofs that establish the necessity of the vicarious sacrifice of Christ and the resulting atonement for sin ?*

1. *The Holy Scriptures clearly teach the necessity of such a sacrifice and atonement.* Without the coming and death of Christ the animal sacrifices in connection

with the earlier revelations from God would have had no worthy meaning. The risen Lord said to certain disciples, and for the instruction of all, "O foolish men, and slow of heart to believe in all that the prophets have spoken! Behooved it not the Christ to suffer these things, and to enter His glory? And beginning from Moses and from all the prophets, He interpreted to them in all the Scriptures the things concerning Himself. Luke 24: 25-27. In the fifty-third of Isaiah such necessity is set forth with a wondrous fullness and clearness and power. The New Testament is at one with the Old in this teaching. Jesus foretold His death as an event that must come to pass. "The Son of man must be delivered up into the hands of sinful men, and be crucified, and the third day rise again." Luke 24: 7. "Christ hath been manifested to put away sin by the sacrifice of Himself." Heb. 9: 26. "While we were yet weak, in due season Christ died for the ungodly." Rom. 5: 6. Christ crucified was the theme of apostolic preaching. With regard to the necessity of the death of Christ in order to human salvation there is no discordant note in the word of God.

2. *Such necessity is the only explanation of the death of Christ.* The death and rising again of the Christ are facts of history. Their proofs are satisfying to hearts open to conviction. Our Lord claimed to have full authority over His own life. "I lay down my life, that I may take it again. No one taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. John 10: 17, 18. He laid it down in response to the Father's will, and in the interests of humanity. "It pleased Jehovah to

bruise Him." Isa. 53 : 10. When facing the cross He prayed, "Thy will be done." He declares that, "Therefore doth the Father love me, because I lay down my life." John 10 : 17. Again He says, "I am the good shepherd ; the good shepherd layeth down his life for the sheep." John 10 : 11. The only explanation that the Father's will and pleasure found expression in the agonies of Gethsemane and Calvary is that they met a profound and real necessity. That necessity was related to infinite love. Where possibility exists such love must save its objects at whatever cost. The Son in will and pleasure was at one with the Father, because He was at one with Him in love to humanity. But all worthy life is precious, and that of Christ was infinitely so. It was its unmeasured preciousness that made its sacrifice efficacious in human redemption. But such life does not lightly give itself over to death. Only real and pressing necessity can meet with such a response. He laid down His life for the only reason that otherwise His sheep must have perished. Only through death could His love fulfill its great mission in the salvation of men.

3. *The measure of the contemplated results of Jesus' death is the measure of its necessity.* There is no interest in the universe of God that can compare in importance with the destruction of sin and the creation and perfection of holiness. The possibility of sin is limited to the highest orders of creation, and for the reason that only such possess a capacity for holiness. The supreme perfection of God is found in His holiness. It is the paramount power among all the divine attributes. It has a like pre-eminence in the character and

lives of all rational creatures, and determines their place and standing in the kingdom of God. Sin and its pollution stand at the opposite pole from holiness in the moral realm. Its unmeasured greatness in the world of evil is quite on a par with that of holiness in the world of good. Sin is death to all higher powers in its victims. The unquenchable fire and undying worm of perdition are but sin come to its own. The groanings and gnashings of teeth in the nether world are naught but sin expressing its miseries. The only real evil the universe knows is sin and its home-born progeny. The only bridge that has ever spanned the awful gulf between sin and holiness is the atonement of Christ, which is the fruit of His sufferings and death. This bridge has stood through the ages. Its terminal on the sinward side has brought it within the reach of every human transgressor. Its terminal on the opposite side is found amid the hosts of saints in the glory of the heavenly kingdom. Great multitudes that no man could number by use have proved its presence and sufficiency. Its necessity as to reality and measure is revealed by the greatness of its mission. If redemption and freedom from sin and the attainment of holiness are the supreme need of humanity, then was there infinite need for the death of Jesus Christ.

7. *What are the great principles that determine the necessity of the death of Jesus Christ and the resulting atonement that men may be saved from sin and attain unto holiness?*

All true Christians accept the death of Christ as the divine condition of salvation. Its necessity and efficacy are unquestioned. But when the reasons for such neces-

sity have been sought a divergency of views has been common. The atonement as to both nature and necessity is attended with no little of mystery. In this respect however it is ever found in the best of company. In the study of Christian doctrines in general one quickly enters realms deeply shadowed with mystery. In this regard true religion is at one with nature. Impenetrable mysteries shroud the universe. It is of utmost practical importance however that the use and experience of the power of the atonement of Christ does not depend upon the solution of its mysteries. The masses of mankind eat their food and are satisfied and nourished with no knowledge of the processes of its digestion and assimilation. Such processes are attended with mysteries that none can solve. The mysteries of nature do not interfere with a life upon the earth that fulfills its mission and attains its goal. So amid many unsolved mysteries of religion human spirits are made free from sin and attain to perfection of character. The conditions of such experience are simple, and can be understood and fulfilled by all who are responsible for the life they live. While our fuller knowledge of the reasons for and compensations of the atonement of Christ must await the time when we shall know as we are known, still it is needful that we in the present life attain to all such knowledge placed within our reach. Such knowledge conditions more enlightened faith, and brings a larger fullness of spiritual life. The following reasons for the necessity of the atonement of Christ seem to be scriptural and satisfying.

1. *The character of God made needful the atoning death of Jesus Christ.* In the infinite perfection of God

all His attributes are in utmost harmony. In all His powers and activities He is wholly at one with His entire self. The infinitely perfect God must of necessity deal with the problem of human sin. As created to be the sons of God, to share in His perfections and to have a large place in the service and fellowship of His kingdom, human beings were on the highest plane the objects of divine love. When sin found acceptance and bore them in captivity to the far country of guilt and pollution the love that prompted their creation and sought their fellowship attended and brooded over them. It is unthinkable that paternal love divine, limitless in measure, shall not do its utmost to bring back its own. There is no attribute of God that is not in deepest sympathy and affinity with love in its longings and purposes. Holiness is an active principle that must reproduce itself wherever possible. True righteousness would link every creature of God to itself in character and glory. Divine justice, which bears an air of severity, would secure the welfare of all that appear at its bar. Mercy and justice are not at variance in the ends they seek. But in the rescue and return of transgressors their evil course cannot be passed over with lightness. In the act and attitude of sin the holiness and righteousness of God are set at naught. The awful turpitude of sin is measured by the supreme greatness of the qualities in God that are despised in its commission. Before sinners can be pardoned and their lost heritage in God be restored the unmeasured glory of divine holiness and righteousness must be fully vindicated. God cannot consent that His character be clouded in His dealings with fallen humanity. The method of human redemption must of necessity

embody a revelation of His supreme perfection in the ethical realm. Neither love nor mercy would have it otherwise. The incarnate Son of God, offering up Himself in the agonies of Gethsemane and Calvary, presents an object lesson setting forth the unmeasured greatness of the divine qualities in question in a manner supremely satisfying to God, and entirely sufficient for the moral universe through all the ages. In the presence of the cross of Christ none can ever question the supreme place in the being and life of God held by holiness and righteousness.

2. *The interests of the moral government of God make the sacrificial death of Jesus Christ a necessity.* Such government is on the highest plane. A perfect law provides the standard of righteousness required. God must reveal the supreme importance of adjustment to and fulfillment of that law. Such revelation in language only is not sufficient. The method of object-lessons is the most impressive and fruitful in the unveilings of the truth of God. The history and experience of sin and righteousness among men and their results afford numerous object lessons full of instruction and warning. But the one that is supreme and satisfying is found in the divine provisions for human redemption. Under the cross of Christ moral good and evil are seen in their true character. Could God lightly set aside His law in the restoration of transgressors to favour and fellowship the conclusion would be inevitable that the evil of sin is not great in His sight. Such a decision among the subjects of His kingdom would deprive divine law of a large measure of its majesty and glory, and righteousness would appear as a virtue of very limited import-

ance. The law in question is but a transcript of the will of its author, and righteousness is that law in the concrete in creature life. If with a limited estimate of the evil of sin the law and its fulfillment be dragged to a low plane of importance, the character of God would of necessity find its place on this common level. With God and His law stripped of their moral glory there would be little in His kingdom to create and promote virtue, or to suppress and destroy vice. In such an atmosphere love and worship would languish, and the heritage of human spirits would lose its value. The atonement in Christ averts every vestige of such pictured evil. Deliverance from sin and restored acceptance and righteousness could not by any possibility be at greater cost to God Himself. Such infinite cost presents the divine standard by which both the evil of sin and the worth of righteousness are to be determined. The glory of righteousness, infinite in measure, is but a reflection of the glory of the divine character. The abiding revelation given to the universe by means of the cross of Christ fills the kingdom of God with limitless preciousness to all holy beings throughout His wide empire. With sin present as an awful reality no other plan equal to the mission of its destruction could have appeared to God. A plan involving greater cost is unthinkable. Could another at lower cost have sufficed why should the costlier one have found favour and acceptance? Love does not suffer unnecessarily in blessing its objects. Holiness in reproducing itself among the victims of sin is not spectacular in the pain it endures. No small measure of the glory of the atonement is found in the revelation it affords as to how

God can be just, and the justifier of all who as sinners accept its provisions. Rom. 3 : 26. Such revelation is of infinite value to the entire moral universe.

3. *The moral influence of the vicarious death of Christ is a necessity in bringing men to repentance.* Our crucified and risen Lord, clothed with all the glory His sufferings and death and resurrection made manifest, brings to men a threefold vision, characterized by unparalleled sweep and clearness. In that vision appear the limitless evil of sin, the supreme glory of holiness and righteousness, and the boundless love of the triune God. Through such vision Jesus Christ appeals to the entire body of worthy motives that influence and control the lives and activities of men. On the one hand such appeal is to a legitimate fear of evil, to the natural instinct for self preservation, and the God-given desire for personal welfare. To trifle with sin, as it is revealed by the cross of Christ, is to court the destruction of all in character and life that gives us value to ourselves, to the universe, and to God. Friendliness with sin is attended by infinite peril. All its fair promises of good are but bait covering the hook with which unwary souls are caught. On the other hand the appeal in question is related to the things that make up the entire circle of abiding and satisfying good. It is an appeal to hope. The object of that hope is an inheritance that is incorruptible, and undefiled, and that fadeth not away. It is an appeal to the deepest sense of duty and the highest sense of honour. Nowhere else are the oughts and ought-nots of the moral realm clothed with such supreme authority and majesty. Beneath the cross of Christ obligation to harmony with the law of God is upon the highest

possible plane. The appeal we study is to the chiefest worthy human ambition. The human Christ is the embodiment of humanity at its best, and such best in finite life is supremely great. The mission of our Lord is the reproduction of His own character in patterns reduced to the scale of our capacity. His call to men is for co-operation in the actualization of the patterns supplied by Him upon the holy mount. Such realized patterns are holiness and righteousness in the concrete, and their place is with their Lord in the kingdom of God. But the supreme appeal of the crucified and glorified Christ is to human love. In His sufferings and sacrifice of Himself is seen the highest manifestation of a divine love to humanity that is everlasting and infinite. Love in the universe is ever the conqueror of love. This principle rules in human life. Its chiefest sphere of service and triumph is in the moral and spiritual realm. Christianity in the concrete is the life of reciprocated divine and human love. The measure of that love received and returned is the measure of life. "God so loved the world that He gave His only begotten Son." John 3 : 16. With that Son He gave Himself. "Christ loved the Church, and gave Himself up for it." Eph. 5 : 25. "We love, because He first loved us." 1 John 4 : 19. The love of Christ constraineth us ; because we thus judge, that one died for all, therefore all died ; and He died for all, that they that live should no longer live unto themselves, but unto Him who for their sakes died and rose again." 2 Cor. 5 : 14, 15. Blessed is the constraint and helplessness that love begets and maintains in the spiritual life that is real and satisfying. It is beneath the cross of Christ,

with its revelation of the evil of sin, and of the true character of holiness and righteousness, and of the limitless love of God, that genuine repentance has its abiding place and fulfills its great mission. The gospel of repentance is indissolubly linked to the gospel of the atonement through Christ crucified. Outside the light of Calvary sin is not an evil of sufficient magnitude to demand the repentance our gospel makes needful.

8. *What is the relation of the sufferings and death of Jesus Christ to the penalty for human sin?*

There is a theory of the atonement that makes the sufferings and death of Christ penal in character. According to such theory He endured the full measure of punishment or its equivalent for the sins past, present and future, of those for whom He died, and such punishment is placed to their credit. The release of sinners is then for the reason that their debt is paid. There are objections to such a theory that seem insuperable.

1. *It would make salvation a matter of justice and right.* Grace provided the substitute appointed to endure the punishment, but grace would be out of connection with the present acceptance of sinners, and would belong to the distant past. With the penalty for all sins fully met pardon could have no consistent place in the experience of deliverance.

2. *Such a theory would seem to involve the necessary salvation of all for whom Christ died.* Men are lost because of their sins. It seems scarcely thinkable that persons can be lost for sins the entire penalty for which has once been paid. If Christ in the sense under consideration tasted death for every man it is difficult to see how any could perish because of sin.

3. *The view we study would seem to preclude the necessity of repentance and faith as conditions of salvation.* If the full punishment for sins of the past and present and future, by an accepted substitute, has been borne the account would seem to be settled. If the account be thus closed it scarcely appears how anything that men could do would improve the situation. The revealed necessity of repentance and faith is surely out of harmony with this theory of the atonement.

4. *The sufferings of Christ are entirely different in character from those attending punishment for sin.* 1. Punishment for sin is attended with a deep sense of personal guilt. Remorse is one of its chiefest elements. No trace of such an ingredient was present in the sufferings of our Lord. 2. In punishment for sin there is the experience of uncleanness and corruption and utter unworthiness. Jesus continued to be the Holy One of God, and knew Himself to be such. 3. Punishment for sin brings a fearful revelation of the wrath of God. Christ was the Son beloved, and never more so than while enduring the agonies of Gethsemane and Calvary. If for the moment His unmeasured suffering cast a shadow over His consciousness of the Father's presence, such shadow quickly disappeared and His last words on the cross were, "Father, into Thy hands I commend my spirit." The chiefest elements in the punishment of sin are found within the spirit that endures its agonies, while the sufferings of our Lord came from sources and causes that lay beyond the limits of His own being. The theory in question seems quite out of harmony with the body of gospel teachings, and the experience of deliverance from sin. The vicarious sacrifice

of Christ was certainly in no true sense punishment for human sins, but thereby was made possible the real remission of both guilt and its penalty. With the acceptance and experience of pardon the treasuries of divine grace are made accessible, and all things that pertain to life and godliness become available. Bridges and roads open the way to the great world-centers, but journeys and arrivals and residences are determined by men. Through the death of Christ the gates of the eternal city of God stand open through the ages, and highways extend to all the sons of men, but repentance and abiding faith condition the entrance and possession of its glory.

9. *In what sense did Jesus Christ buy or ransom the souls of men?*

The purchase or ransom of men from sin is a common figure of speech in the New Testament. "Ye are not your own; for ye were bought with a price." 1 Cor. 6 : 20. "Feed the Church of the Lord which He purchased with His own blood." Acts 20 : 28. "The Son of man came to give His life a ranson for many." Matt. 20 : 28. "Christ Jesus gave Himself a ransom for all." 1 Tim. 2 : 6. "Ye were redeemed with the blood of Christ." 1 Pet. 1 : 18, 19. In the spiritual realm a ransom is the price paid to secure freedom for human souls from the captivity of sin and its attendant evils. That price was the shed blood of Jesus Christ. In the past this figure of speech has frequently been carried to fanciful and fantastic lengths. According to some interpretations Satan has become by usurpation the lord and master of men in sin. In their redemption and deliverance the ransom price was paid to him. But the Scrip-

tures give no countenance to such dealings with the prince of this world. Christ is rather the one stronger than he who enters his dominions and takes away his armour and divides his spoils.

This impressive figure of speech made use of in connection with the death and blood of Christ is employed to set forth the following great facts. 1. Sin reduces its victims to the most abject slavery, and to a prison life attended with deepest despair. Self-deliverance is entirely beyond the range of possibility. No finite power can break these chains or open these prison doors. 2. Through death Jesus Christ has cancelled all the claims of spiritual foes upon mankind, and has created conditions that enable the sons of men to return to the life of liberty and all its benefits. Salvation from sin is the highest order of spiritual freedom. 3. Redemption through His blood has in the highest sense made Jesus Christ the rightful Lord and Master of all who have accepted His salvation. He has redeemed them unto Himself and His Kingdom. His Kingdom is the realm of supreme liberty because it is the Kingdom of holiness and love. He is its natural Head and lives and reigns in the interests of His willing subjects. In studying the redemption and purchase of humanity as a figure of speech we have no need to seek for the receiver of the price that has been paid. Figures of speech have their limits.

10. *What proofs have we that the death and atonement of Jesus Christ were for all mankind?*

1. *The testimony of the Holy Scriptures is clear and satisfying.* Jesus Christ by the grace of God tasted death for every man. Heb. 2: 9. Divine revelation

affords no shadow of intimation that His death was not in the same sense for all, with the one common object of salvation in view. "Christ Jesus gave His life a ransom for all." 1 Tim. 2 : 6. The Gospel is for the whole creation. Mark 16 : 15. This could only be true if the provisions of the atonement extend to all.

2. *The character of God seems to necessitate an atonement for all mankind.* The atonement comes from God as infinite in love and holiness. It is unthinkable that limitless love limit itself among objects equal in need and capacity. Such love in the nature of the case must be as impartial as the sunlight. Holiness as holiness must be equal in all its ways. Self-reproduction, wherever conditions permit, is a necessity of its character and a law of its being. The atonement provides conditions as regards God for the reproduction of divine holiness in men. If such conditions be limited to a portion of the race such limitation must be related to His will, or to His power. He either would and could not, or could and would not provide redemption for all. To believe He would and could not would disturb our faith in His omnipotence. To believe He could and would not would suggest like limitations to His love and holiness. Given the divine character revealed in Jesus Christ and the only faith that can harmonize therewith is expressed in the teaching that He could and did make provisions for the salvation of all mankind, provisions that are entirely equal and sufficient in their relation to humanity as a whole.

3. *Universal moral responsibility makes the universality of the atonement a necessity.* The moral government of God confessedly extends to all the children

of men. The presence of a moral faculty in all, and the consciousness of responsibility for its worthy use, are in proof of human adjustability to such government. Under moral government and in the exercise of a moral faculty the goal is moral perfection. The atonement of Jesus Christ supplies the only conditions that render possible the attainment of such perfection among men. If any of our race are shut up to environments beyond the limits of the atonement it necessarily follows that for them a worthy ethical life is an impossibility. Impossibility cancels responsibility. With no responsibility related to the goal in the moral realm there could be no responsibility regarding the way that leads toward unattainable perfection. Under such conditions men would of necessity have no place under the moral government of God. Moreover inherited and unavoidable and irremediable helplessness cannot experience demerit, nor can it receive punishment. The infliction of pain under such conditions would be an act of tyranny and of unmeasured wrong. But amenability to moral law is everywhere recognized among enlightened men, and the authority of such law is unquestioned. If the presence and authority of moral law and responsibility for its observance among all men are real, then the atonement of Christ must be equally real for the entire race. Without such atonement unmeasured and abiding moral helplessness would be the heritage of mankind.

4. *The universal instinct for worship is in evidence of the universality of the atonement.* This instinct has been dealt with as a proof of the existence of God, the only object worthy of worship. (P. 7). This power is

certainly liable to deception and degradation, but its true character becomes known by the attainment of its goal in fellowship with God. All human powers are worthily known only when they arrive at their best. This great instinct is an expression of both need and capacity. Such need and capacity are from God, and He is their heritage. It is unthinkable that an infinitely perfect personal God could create need and capacity on such a scale and leave the former unmet and the latter without the possibility of use. The atonement alone affords the plane on which God and men meet in fellowship. Its dimensions must suffice for all the human race.

11. *What benefits does the atonement of Christ bring to those who have no knowledge of its provisions?*

There are two classes who have no knowledge of Christ and His provisions for human salvation.

1. *Those in the state of childhood.* Regarding these Jesus says, "Of such is the kingdom of heaven." Whatever the interpretation of these words may include it is clear that the little ones of earth begin their career as accepted of God and heirs of eternal life. If called away from earth before moral responsibility is attained they go with the rights involved undisturbed. If an intelligent choice between good and evil is essential to the higher life of God's Kingdom, and if training and discipline are needful in the development of holy character, these things must for them be provided in the world beyond. Regarding such experience the Holy Scriptures are silent, and perhaps for the reason that they are given for our use while in the flesh. Among the little ones of God can doubtless be included great multitudes

who are mature in body, but whose minds have dwelt amid shadows so deep that they have not been able to make a responsible choice between moral good and evil. A helpless ignorance has held their spirits in the condition of childhood. We may well believe that such souls, under the atonement of Christ, enter the other world as subjects of grace, on a par with those who are little children in both body and mind.

2. *Responsible adults in body and mind who have not heard of Jesus Christ.* Such have lived in great multitudes both before and after His advent into the world. To such has come a measure of real moral and spiritual light. They have been able in that light to discriminate in a measure between good and evil. With the knowledge given divine help has been made available. Knowledge and moral ability have brought a like measure of responsibility. But under the atonement of Christ the light and strength available and moral responsibility are of like measure and on a common plane. Where conditions permit but little of knowledge and help the measure of responsibility is small. "The Judge of all the earth will do right." In all things God will have men render unto Him according to what they have, and not according to what they have not. 2 Cor. 8 : 12. For all who accept and worthily use the light and help really brought within their reach there is acceptance with God, and a heritage of life and glory in His kingdom. The rejection of such light and help of whatever measure brings a corresponding guilt and corruption of character. The God who in response to love and holiness, and at infinite cost, made provisions for the redemption of all mankind, cannot in His providence leave those provisions

unavailable to any human soul. But God cannot force such provisions upon creatures possessed of moral freedom. The determining factor in the final destiny of men must be found in the responsible exercise of the will power, and that amid conditions worthy of God and of the great issues that are at stake.

12. *What are the Scripture teachings regarding Jesus Christ as a Prophet?*

As a Priest our Lord is the representative of humanity in the courts above. As a Prophet He is God's representative upon the earth. The two offices are in the most intimate connection. He is the priestly Prophet and the Prophet-Priest. The kingship of our Lord is likewise included in this sublime unity. He is the royal Priest and Prophet. The greatness of Jesus Christ as a Prophet is supreme. Among purely human prophets Moses stands unquestionably at the head. But Jesus has been counted worthy of more glory than Moses. Heb. 3 : 3. The measure of that greater glory is limitless. As Prophet Christ is called the Word of God and the light of the world. A prophet in the exercise of his mission has to do with divine revelation. Jesus Christ is the great Revealer. The following excellencies characterize Him and His work as the Prophet sent of God.

1. *The sweep and clearness of the revelation made to men.* In ancient times a prophet was called a seer. He was the one gifted with a vision of the spiritual realm. Jesus Christ is the supreme Seer. Moses was brought face to face with God and saw much. He proclaimed to men the contents of his visions. These revelations have meant much to the world. But the seeings of Moses

were limited. Immortality and the life of glorified saints had little if any place among the things he saw. He has nothing to say regarding the final rewards of righteousness and the end of sin. The vision of Jesus Christ swept the entire realm. In that vision all things were present in their real character and true proportions. All human knowledge very soon reaches a realm shadowed with deepest mysteries of which no solutions appear. In the visions of our great Prophet no mysteries are present. The completeness of His knowledge is equal to the measure of its sweep. If there are limitations in the revelations made by Him to men the reason for their presence is found in our limited capacity and need. In His incarnation our Lord emptied Himself of the glory He had with the Father. In His humiliation it would seem there were for the time limitations in the knowledge possessed, though such limitations had no place among the things that conditioned human welfare. Matt. 24 : 36. Then they have no relation to Him as the great Prophet living and present through all the ages. " Thou knowest all things " is a vital part of the creed of His disciples in their addresses to Him.

2. *The authority of His messages.* Such authority constantly characterized His teaching. " The multitudes were astonished at His teaching : for He taught them as one having authority, and not as the Scribes." Matt. 7 : 28, 29. In His addresses " I say unto you " was a most common form of speech, and the *I* received special emphasis. It was meant to be the end of all controversy. His was the authority of perfect knowledge. When He had spoken there was nothing more to be said. He

spake also with the authority of experience. The heavenlies He saw in vision for humanity as their great Prophet were His own fatherland. He lived and moved and had His being among them. He had constant dealings with them. Those dealings afforded continuous experience of their reality and character. In the realm of truth experience affords the highest authority. Then again Jesus Christ moved among the realities of the spiritual realm as Lord and Master. "All authority hath been given unto me in heaven and on earth." Matt. 28 : 18. It is in Him that the inhabitants of heaven have the relationship of children with the Father, and the heritage of all good is received and abides. Regarding heavenly things He speaks with authority because He speaks of His own.

3. *He Himself is the great subject of His teaching.* He preached Himself, and His true ministers repeat His message. "We preach Christ" is their testimony. To know Christ is to know God and all the essentials of His kingdom. In Him divine sonship is in perfect response to the supreme fatherhood of God. His experience of the Father is shared with His people, and brings an abiding vision of His character and presence. Hence He could say, "He that hath seen me hath seen the Father." "He that confesseth the Son hath the Father," is the testimony of experience among His disciples. "If ye knew me ye would know my Father also," is Jesus' own message to the world. John 8 : 19. All good for humanity is found in fellowship with Christ. He is the light of the world, and the life of men. He is the bread from heaven. They who feed on Him shall never die. He is the smitten Rock whence flows the river of the water

of life. He is made unto his own wisdom, and righteousness, and sanctification, and redemption. "Christ the power of God," expresses the experience of believing souls. To all such in Him is found the fulness of the Godhead. In Him is enough and to spare.

4. *In His mission as Prophet He deals with individuals.* In the Kingdom of God the highest order of individuality is developed and abides. The explanation of such development is chiefly found in the fact that real dealings with Jesus Christ are personal in character. The great Teacher takes men alone to impart the power of vision, and to unveil His own character and the glory of His Kingdom. The rays of the sun express themselves in a focus for every eye that looks upon its splendour. The Sun of Righteousness affords a like experience. It is as if each saint of God has Jesus wholly to himself, and monopolizes His attention and care. In His dealings with humanity the Prophet of our race finds conditions and natures and needs as varied as the faces appearing through all the ages. In the revelations made to earnest souls and the good imparted Jesus is found to be in perfect adjustment to every real want and all holy aspiration. Every type of man the race affords finds its completeness and attains its highest goal in Him and the revelations He imparts. Adjustment to Jesus Christ and His ideals fills His teachings with unmeasured worth and attraction. It is the supreme joy of consecrated souls to learn of the great Prophet, and to embody His truth in life and service.

13. *What are the teachings of the Holy Scriptures regarding Jesus Christ as King?*

The kingship of Christ finds great prominence in the

prophecies regarding Him. David is His most common type. His kingdom is to become universal and to abide forever. Men were created to rule over the earth and in the moral realm. Kingliness and its exercise characterize normal humanity. But among the sons of men Jesus Christ stands supreme in royal qualities and regal greatness. He acted with much authority while enduring the humiliation of His life in the flesh. The winds and waves obeyed Him. Disease and death were submissive to His will. Evil spirits fulfilled His commands. He forgave sin and cancelled its consequences. His will was supreme among all true disciples. But it was triumph over the grave that brought completeness to His coronation. It was as such a victor that He could say, "All authority hath been given unto me in heaven and on earth." Matt. 28 : 18. "He humbled Himself, becoming obedient unto death, yea, the death of the cross. Wherefore also God highly exalted Him, and gave Him a name that is above every name ; that in the name of Jesus every knee should bow, of things in heaven and things on earth and things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." Phil. 2 : 8-11. "He must reign till He hath put all His enemies under His feet." 1 Cor. 15 : 25. The supreme greatness of Jesus Christ as king and the glory of His reign are illustrated by the following facts.

1. *He is possessed in limitless measure of all kingly qualities.* His attributes are divine and infinite in glory. All power and wisdom belong to Him. He is clothed with holiness and filled with goodness and love. In him is found the perfection of all kingliness.

2. *His relationship to all loyal subjects is supremely intimate.* Human kings exercise their rule through intermediaries. The masses of subjects never see their earthly king. Few indeed ever meet such face to face. It is not so in the Kingdom of Christ. His reign is distinctively and intimately personal in all the lengths and breadths of His spiritual empire. "Lo, I am with you always, even unto the end of the world," is a promise that finds fulfillment in every true subject. Matt. 28: 20. Direct and continuous mutual dealings between ruler and ruled give a wondrous charm and glory to the Messianic Kingdom.

3. *The Kingdom of Jesus Christ shall have no end.* Human kings, whatever their qualities in character and administration, follow each other in rapid succession. "But of the Son He saith: Thy throne, O God, is for ever and ever." Heb. 1: 8. Relationships formed in His Kingdom are linked to immortality. Physical death is but a gateway to higher realms of the same spiritual empire, where the King is able to reveal Himself in the fulness of His glory.

4. *In the spiritual Kingdom of Jesus Christ is found the reign of supreme love.* The common life of King and subjects is holy love in the concrete. There is undisturbed affinity. The King rules in the interests of His subjects, and His subjects live and have all their activities for the King and Kingdom. The Messianic King must needs have dealings for a time at least with the outlying Kingdom of evil. Those dealings have a twofold object. One is the winning of all responsive victims of sin for Himself. He is thus from age to age adding to the multitudes of loyal and devoted subjects. Another

object is the guarding of His people from the evil of that kingdom. In their contact with subjects and things of the realm of sin He will, if trusted and obeyed, make all to work together for good to those that love Him. The love of Christ, attended by all His kingly attributes, will do all that is needful to secure the highest welfare of its objects.

5. *In the exercise of kingship Jesus Christ is ever and entirely at one with the Father.* "And when all things have been subjected unto Him, then shall the Son also Himself be subjected to Him that did subject all things unto Him, that God may be all in all." 1 Cor. 15: 28. In the exercise of kingship Jesus Christ is ever in perfect harmony with the Father. The spirit of such unquestioning subjection belongs to the Son in all His mission connected with human redemption. In the love of perfect and perfected sonship He ever wrought with and for the Father. In the celebration of His final triumph He will see that the Father receives the infinite measure of glory belonging to Him. With human salvation completed there may be changes in the exercise of kingly service by the Son, but the promise that His Kingdom shall have no end must needs be fulfilled, and He will remain as the King of saints and angels forever. But in His everlasting kingdom the Father through the ages will hold the supreme place that his abiding Fatherhood, joined to a Sonship of like divine glory, makes His own. In this Kingdom the children of God shall find their satisfying and abiding goal in fellowship with the Father and with His Son Jesus Christ our Lord.

CHAPTER X

THE HOLY SPIRIT

1. *What is the teaching of the Christian Scriptures regarding the abiding presence of the Holy Spirit in the world?*

The personality and deity of the Holy Spirit have already been considered (pp. 47–52). In the present chapter our attention will be given to His mission in connection with human salvation. No subject can be of greater practical importance. Devout souls are called to know Him and His work. "Ye know Him; for He abideth with you, and shall be in you." John 14 : 17. The presence and operations of the Holy Spirit have belonged to all the ages. In the beginning He brooded upon the face of the waters, and a world of order and beauty and life was the result. He was the breath of God that was breathed into the nostrils of the head of our race, and he became a living soul. He strove with the ante-deluvians to check their wild excesses, but they chose their own ways and perished. His presence and potent influence were the inspiration and strength of the great leaders divinely used to mould Israel into a nation. He was given in the measure befitting their dispensation to all true and worthy prophets and priests and kings, who were the chosen and choice ones of God. All normal religious life and experience that found a place in the earlier ages were the fruit of His co-operation with earnest souls. His guidance and inspiration and power

enabled John the Baptist to prepare the way of the Lord. When in baptism the Son of Man was consecrated to His great mission the Holy Spirit descended upon Him in unprecedented and unmeasured fullness. When as victor over death and Hades the Christ entered into glory a new era in the Holy Spirit's ministry on the earth began. Jesus was clothed with majesty and glory in the heavens, and the second Paraclete was glorified on the earth. The great effusion of the Spirit on the day of Pentecost was a revelation of that glory. His work was advanced so far above that of preceding ages that regarding such ages it is said, "The Spirit was not yet given: because Jesus was not yet glorified." John 7: 39. In the plans of God the fullness of the Spirit characterizes the Christian dispensation. "Be filled with the Spirit" is a Christian command expressive of universal possibility and calling. With a life and experience on such a lofty plane attainable moral responsibility is greatly enhanced.

2. *What is included in the mission of the Holy Spirit in connection with human salvation?*

1. The mission of enlightenment. His tuitional work is on the highest plane. 2. The great moral and spiritual transformation that results in the new and divine life in Christ is the work of the Holy Spirit. 3. The Holy Spirit supports the new life given, co-operates in the activities of the human spirit that condition the continuance and development of such life, and bestows the resulting fruitage. 4. The Holy Spirit is the direct agent in the bestowment and development and perfection of moral and spiritual purity. 5. The Holy Spirit calls and commissions and qualifies men for holy service and gives success in the work involved.

3. *What activities of the Holy Spirit are included in His enlightening and tuitional work among men?*

1. *The teaching and inspiration of the Holy Spirit gave to the world the Sacred Scriptures.* He imparted the power of vision to holy men, and unveiled the things that pertain to life and godliness. He rendered all needed assistance in reducing such revelations to writing.

2. *To responsive souls the Holy Spirit makes known the evil and peril of sin.* He convicts the world in respect of sin, and of righteousness, and of judgment. John 16 : 8. In His light and under His influence men were pricked to the heart on the day of Pentecost. Such light and influence condition repentance unto life. Men taught of the Spirit cannot lightly esteem sin. The gospel of repentance is effective when attended by his power. Impenitence and hardness of heart result from the rejection of His kindly light.

3. *The Holy Spirit guides seeking souls to Jesus Christ.* To reveal the Christ has a large place in the Spirit's mission. The gospels give to men wonderful word pictures of our Lord, and such pictures are essential, but they do not suffice. "No man can say, Jesus is Lord, but in the Holy Spirit." 1 Cor. 12 : 3. "He shall glorify me : for He shall take of mine, and declare it unto you." John 16 : 14. Thus He prepares the way of faith and aids in its mission. Faith in all the sweep of its exercise is a fruit of the Spirit. If the gospel of salvation is to accomplish its mission in the acceptance that conditions the spiritual life, it must reach souls in the demonstration and power of the Spirit. 1 Cor. 2 : 4.

4. *The Holy Spirit gives the knowledge of divine acceptance and sonship.* "The Spirit Himself beareth

witness with our spirit, that we are children of God." Rom. 8 : 16. "But we received the Spirit which is from God ; that we might know the things freely given to us of God." 1 Cor. 2 : 12. God will not leave His children in ignorance regarding their relationship to Himself in Christ, and the life attending it. Such ignorance would preclude the possibility of worthy dealings with Him. Fellowship with the Father and with His Son Jesus Christ belongs the realm of light. Darkness knows no such experience. The Holy Spirit imparts the light in which accepted souls are at home with God.

5. *The Holy Spirit gives understanding in the things of God.* Divine revelation in the first instance came to humanity through the Holy Spirit's agency. He unveiled the spiritual realm and gave the power of vision. He aided in the embodiment of divine truth in human language. The inspired use of inspired writings conditions the fulfillment of their mission. Veils must still be drawn aside and the power of spiritual vision given and intensified, or darkness holds its throne and wields its scepter. To meet the needs in question is the abiding mission of the Holy Spirit. He is the eye salve that imparts health to eyes injured by sin. Rev. 3 : 18. He is the searcher and revealer of the deep things of God. 1 Cor. 2. 10. He makes the kingdom of God to appear as it is in reality, a land flowing with milk and honey and filled with richest fruitage. The sons of this kingdom inherit a treasure infinite in value and abiding in character. The Holy Spirit imparts all needed knowledge of the great inheritance.

6. *The Holy Spirit bestows practical wisdom for life and service.* In His light moral distinctions are clear

and authoritative. His recipients are sons of light. They know the walk that is worthy of God and His kingdom. In all the callings and relationships of life His services are needful and available. In His light godly kings have ruled wisely, and judges have meted out even-handed justice. He imparted skill to the builders of the Mosaic tabernacle. He supplies wisdom and tact to spiritual leadership, and adjusts trusting souls to their environments and responsibilities. In the temptations and tribulations of life His presence and teaching condition triumph and the attainment of the good divinely planned. To every human soul life is a pilgrimage through an unknown and deeply shadowed realm filled with foes and perils. Worthy dealings with ever-changing conditions attended with possibilities of defeat and ruin can only find expression under the illumination and guidance of the Holy Spirit. He is the pillar of fire accompanying the Israel of God through the night of earthly probation.

4. *What is the relation of the Holy Spirit to Spiritual regeneration?*

In human nature, as known by enlightened humanity, is found a spirit of waywardness and a bent to moral evil. The heart unchanged gravitates to a self-centered life. God Himself is the divinely appointed heritage of mankind. Unrenewed minds have no affinity with God and His plans. "The mind of the flesh is enmity against God." Rom. 8 : 7. A reversal of this bent to evil is a necessity if man at his best is to appear. The transformation involved is beyond creature power. The sacred Scriptures clearly teach that the Holy Spirit is the agent in this supernatural and great change. "A new

heart also will I give you, and a new spirit will I put within you. And I will put my Spirit within you, and cause you to walk in my statutes." Ezek. 36 : 26, 27. This reversal of natural conditions in the human heart is called " the renewing of the Holy Spirit." Tit. 3 : 5. Souls thus transformed are the sons of God and have been born of the Spirit. John 3 : 5–7. Sonship thus realized is of the highest order, and links men to God in love and fellowship. Earnest souls seeking this new and higher life attain to an experience at one with the teaching of the word of God. Among the great works of the Holy Spirit that which imparts to humanity a life endowed with the possibility and called to the mission of perfect affinity with God and His kingdom is on the highest plane and is of great glory.

5. *What is the relation of the Holy Spirit to the spiritual welfare and growth of the children of God ?*

1. *Intimate fellowship with the Holy Spirit conditions spiritual welfare and growth.* " This fact is set forth with great clearness. " He shall be in you." " Ye are in the Spirit." " We have our access in one Spirit unto the Father." " Praying in the Holy Spirit." In such relation to the Holy Spirit are the words fulfilled, " O Lord, Thou hast been our dwelling-place in all generations." Ps. 90 : 1. The Holy Spirit is the light and atmosphere, the abiding element, within which the new life has its being and fulfills its mission. The Holy Spirit is the fatherland of devout souls wherein abound all things that pertain to life and godliness.

2. *In fellowship with the Holy Spirit normal dealings with Jesus Christ are realized.* The triumphant and reigning Christ, received, and known, and experienced, is

the bread from heaven, the bread of life. This bread satisfies every possible need, and brings the fullness of the life that abides. It is in the fatherland the Spirit provides that Christ dwells with His people and fulfills His mission of salvation. The Holy Spirit and the Christ know no separation. Jesus is the Spirit-filled Christ. The second Paraclete is the Christ-filled Spirit. To possess the Holy Spirit is to possess Jesus Christ. "Ye are not in the flesh but in the Spirit, if so be that the Spirit of God dwelleth in you. But if any man hath not the Spirit of Christ, he is none of His. And if Christ is in you, the body is dead because of sin; but the spirit is life because of righteousness." Rom. 8: 9, 10. The revelation of the present Christ in human hearts is in large measure the mission of the Holy Spirit among men. "He shall glorify me." To glorify Christ is to give the vision of Him as He is. "He shall take of mine, and shall declare it unto you," is but another and instructive method of expressing the same great truth. The measure in which the Holy Spirit becomes a realized possession determines the measure of acquaintance and fellowship with Jesus Christ and of the life in Him.

3. *The agency of the Holy Spirit conditions all spiritual activities.* His energizings in human spirits afford the ground of their longings and seekings after the higher life in Jesus Christ. Such mighty drawings Godward have been experienced through the ages. "My soul longeth, yea, even fainteth for the Courts of Jehovah; my heart and my flesh cry out unto the living God." Ps. 84: 2. "As the hart panteth after the water brooks, so panteth my soul after Thee, O God." Ps. 42: 1. Such deep longings are normal to the spiritual life

and are the fruit of the Spirit's presence and power. "The Spirit Himself maketh intercession for us with groanings that cannot be uttered." Rom. 8 : 26. Such intercessions find expression within the human spirit and bear it Godward with inexpressible hunger and thirst. Such operations of the divine Spirit are not limited to the Godward movements of devout hearts. Normal spiritual activities radiate to every point of the compass, and in all the Holy Spirit is the accepted propelling power. "If we live by the Spirit, by the Spirit let us also walk." Spiritual walking is expressive of all forms of spiritual exercise. The measure in which the Spirit has been given will determine the measure of energy finding expression in activities that are really spiritual. In such activities is found the highest sphere of divine and human co-operation. Inactive souls are not led and moved by the Spirit of God. A worthy measure of the Spirit's presence and influence will hold men back from forbidden paths. In this atmosphere evil passions are put to death, or weaken and perish from lack of exercise and attention.

6. *What is the relation of the Holy Spirit to human holiness?*

Holiness in humanity is wholeness and salvation. It permeates and glorifies all the powers of the human spirit, and determines and rules their activities. Such holiness has two aspects, and the Holy Spirit stands in most intimate relation to both.

1. *Holiness is consecration to, or set-apartness for God.* He who with all his powers by his own choice and act has become a possession of God in this sense is holy. As set apart for God's special use and service the temple,

the sabbath, and a great variety of things have been reckoned and treated as holy. The basal thought in holiness is found in special divine possession. Only in a modified sense can such holiness belong to things without rational and moral life. They have no voice in the question of their ownership and use. Their consecration and service fulfill important purposes in spiritual instruction and religious exercises. Real holiness is personal in character. In humanity it is conditioned upon the choices and activities of men. "Sanctify yourselves, and be ye holy" is an oft repeated Scripture injunction. In solemn consecration to set one's self apart for God and His kingdom is to fulfill such expression of the divine will. This aspect of holiness is a possibility in human life and experience in connection with the cooperation of the Holy Spirit. A striking illustration of this great truth is found in the use of the Mosaic altar of burnt offering. The burnt offering represented consecration to God. The brazen altar was the instrument of its accomplishment. The altar sanctified the gift in the sense of bringing it into God's possession. Christ crucified is the Christian's altar, and into His hands he commits himself as an offering to God. Heb. 13 : 10. Upon the ancient altar of Israel holy fire burned continually, and its flames bore to God in a sweet savour the sacrifices presented. In the Mosaic ceremonial, as regards religious uses, fire was ever a type of the Holy Spirit. Given over to Christ consecrated souls find in Him the real and divine fire that bears them to God. Their offering thus attains its goal, and God obtains possession of His own. The altar and its fire, Christ and the Holy Spirit, are an abiding need, and

must have a continuous use if consecration is to be maintained.

2. *Holiness is freedom from moral pollution and uncleanness.* Such is its subjective aspect. Sin as a state is attended with utter defilement. Only the pure in heart and life can in the nature of the case dwell with God. His spiritual inheritance is in the *saints.* Impurity, in the measure of its presence, destroys all affinity with God, and precludes worthy dealings with Him. Without moral cleansing objective holiness in set apartness for God is not a possibility of thought or experience. In the realm of defiled human nature no fountains for sin and attendant uncleanness are found. The Ethiopian cannot change his skin, nor the leopard his spots. The Holy Scriptures clearly and consistently represent the Holy Spirit as the agent and medium of all moral cleansing. Impressive symbols are employed to set forth this truth. Fire, as a purifying agent, is thus used. He is as the fire used in the refining of gold and silver. The spirits of men are God's gold, but are only usable for coin and ornamentation when the dross has been burned away. When God and Abraham met for the ratification of covenant relations, a furnace with its fire fiercely burning was made the divine representative. Gen. 15 : 17. To live and work with God Abraham must be refined as a precious metal. Jesus baptizes His people with fire in connection with their consecration to Himself and the Father. Its searching power as a purifying agent is a necessity to their moral and spiritual life. Water too is a common symbol of the Spirit and His work in connection with human salvation. "I will sprinkle clean water upon you, and ye shall be clean.

I will put my Spirit within you." Ezek. 36 : 25, 27. The latter statement explains the import of the former. Spirit alone can cleanse spirit. Water in religious uses fulfills a mission in tuitional service. The cleansings it performs among material objects illustrate experiences that belong to the realm of spirit, but in the nature of things it finds no admission to that higher realm. The Spirit of God must accomplish the needed work on that lofty plane. John and the disciples baptized with water, but the Master Himself baptizes with the Holy Spirit. The former was in symbol, the latter real and effectual and saving. In the ancient tabernacle the laver with a supply of water, continuously replenished, had its place near the sanctuary of God. As a preparation for every act of worship and service the officiating priests washed their hands and feet. So through the ages on earth and in heaven is the Holy Spirit present and available as the abiding means and medium of the purity in which is found the fitness for divine fellowship and for worthy employment in His kingdom. The river of water of life in the Jerusalem John saw coming down out of heaven from God is wondrously illustrative of the coming fulness of the Holy Spirit, and of the glory of His mission in the Church of Christ come to its own. In His relation to creature holiness His work is possessed of unmeasured greatness.

7. *What is the relation of the Holy Spirit to the calling and ministry of the Church on the earth?*

The Church is the body of Christ. "Now ye are the body of Christ, and severally members thereof." 1 Cor. 12 : 27. "We, who are many, are one body in Christ, and severally members one of another." Rom. 2 : 15.

For this spiritual body and its members, the Holy Spirit performs two kinds of lofty service.

1. *He selects and appoints for the Church the ministries to be fulfilled and the members to fulfill them.* "He gave some to be apostles; and some prophets; and some evangelists; and some pastors and teachers; for the perfecting of the saints, and for the work of ministering." Eph. 4: 11, 12. He divides severally to each as He will. 1 Cor. 12: 4. He harmonizes appointments with fitness and capacity. He leaves no living member of the living body of Christ without worthy employment. One of the chiefest responsibilities of the spiritual life has to do with the acceptance and accomplishment of the service chosen and assigned by the Holy Spirit.

2. *The Holy Spirit prepares willing and obedient souls for the ministries to which they are called and appointed.* All spiritual sufficiency is of God administered through the Holy Spirit. Spiritual ministrations are attended with a great variety of need. The members of the human body perform their mission under widely differing conditions. The activities of seeing, hearing, tasting, smelling, walking, working and so on are severally dependent upon environments and endowments peculiar to their own forms of expression. So it is in the spiritual body of Christ. "Now there are diversities of gifts, but the same Spirit. And there are diversities of ministrations, and the same Lord. And there are diversities of workings, but the same God. But to each one is given the manifestation of the Spirit to profit withal." 1 Cor. 12: 5—7. Under normal conditions in the Gospel dispensation the manifestations of the Spirit cover all of possible need in the spiritual body of Christ,

the weakest and lowliest members in the measure of their capacity sharing with those of greater prominence and broader spheres of service. To all the Master's message comes with equal assurance and authority, "Ye shall receive power when the Holy Spirit is come upon you : and ye shall be my witnesses." Acts 1 : 8. The endowment of power the Holy Spirit bestows includes in needed measure every virtue and grace employed in spiritual service. Such endowment of power is but the expression of the enlarged and intensified energizings of the Holy Spirit present within the body of Christ and its several members. The Spirit is given to be a permanent possession and unfailing fountain for all sufficiency in the ministries of the kingdom of God. "He abideth with you, and shall be in you." John 14 : 17.

CHAPTER XII

REPENTANCE

1. *What is the place given to repentance toward God in the Holy Scriptures?*

We now come to study the part taken by men in the attainment and experience of salvation. God must needs bring redemption within the reach of humanity. This has been wondrously accomplished in the atonement of Jesus Christ and its attendant influence and benefits. The appropriation of these provisions, and the acceptance of the new life and fellowship with God of necessity belong to the category of human activities. The measure of light from without and of power within that condition the possibility of entering the higher life are given of God, but for their necessary use men bear the burden of responsibility. The activities of souls laden with guilt and filled with defilement that are divinely prescribed as conditions of pardon and transformation, in the nature of the case, are a profound and abiding necessity. The attainment of salvation without their exercise is an impossibility of thought and experience. The two great conditions divinely ordained and revealed are repentance toward God and faith in our Lord Jesus Christ. In the present chapter we study true repentance. Faith is not uncommonly set forth in the Scriptures as if it were the one and only condition of salvation. But repentant souls alone are capable of the exercise of a faith of the sweep and strength required in the attainment of deliver-

ance from sin. If faith is the sole condition of salvation, repentance is a like condition of faith. Where repentance is mentioned as if alone required to gain divine acceptance, it is an act and attitude of the soul that naturally and certainly result in the exercise of faith. Hence, genuine repentance is the first great step toward God and His kingdom. Repentance is an activity of the human spirit of great dignity and worth, and the attitude it brings toward moral good and evil becomes an abiding experience. Under such conditions it is not strange that the Holy Scriptures lay great stress upon the duty and necessity of repentance. "Except ye repent ye shall all in like manner perish." Luke 13 : 3. "From that time began Jesus to preach, and to say, Repent ye; for the kingdom of heaven is at hand," Matt. 3 : 17. Without repentance there can be no fitness for that kingdom. Acts 3 : 19. "Repent ye therefore . . . . that your sins may be blotted out." Repentance in its nature is a preparation for the receiving of divine pardon. "Him (Jesus) did God exalt with His right hand to be a Prince and Saviour, to give repentance to Israel and the remission of sins." Acts 5 : 31. Repentance and the remission of sins are linked together by right. These references indicate the uniform teachings of the word of God.

2. *What are the activities of the human spirit that are included in repentance toward God?*

The repentance that is unto salvation belongs to the activities of the inmost being of man. Such activities are in response to divine light and the movings of the Holy Spirit upon the hearts of men. Such activities are varied in character.

1. *In true repentance God's views of sin as revealed to the intellect find acceptance.* In the darkness that disobedience creates sin wears a mask that hides its real character. It appears immensely attractive. It is clothed with the guise of friendship. Its depths of corruption are hidden from view. It offers gifts and rewards that are in seeming of rare value. In repentance it is as if the soul should take its stand with God and share His vision of moral evil. When seen from such an angle and in His light its masks are stripped off, and its native repulsiveness and hideousness are unveiled. All that wins favour with sin is as a beautiful garment used to hide the leper's foul disease and process of death. The proffered benefits of sin are the bait that covers the barbed hook used to catch unwary souls. Perdition and destruction are the only possible goal of transgression. The first meaning of repentance is a change of mind or thought. Such change is supremely needful for the reason that in the victims of sin the thought regarding its evil is the embodiment of falseness and deception. In repentance men turn from the seeming attraction of sin to that which is real in righteousness. Such is repentance in relation to the intellect.

2. *In repentance God's feelings toward sin are experienced.* Genuine repentance is in most intimate relation to the affectional nature of man.

(1) *In repentance there is a deep sorrow for sin.* The penitent heart is broken and contrite. It is the character of moral evil that stirs its depths. The sufferings resultant from sin are fearful in nature and measure, but its own inherent qualities account for all that attends and follows its activities. The woes of per-

dition are but the properties of sin come to their own. Sin in the creatures of His love is the great sorrow of God. Jesus weeping over sinning and impenitent Jerusalem affords a revelation of the heart of the Father of spirits. It was the sorrow that human sin begat which broke our Lord's heart in Gethsemane and upon the cross, and brought His life to its speedy end. The Father and Son are at one in this profound feeling of the evil of sin. Repentance in a prominent aspect of its experience is a Godlike sorrow for transgression and its attendant moral corruption. The fact that sin is a profound grief to God and His Christ adds mightily to the poignancy of sorrow. The depths of defilement and unworthiness begotten by disobedience, with God's estimate upon them, need but to be known to fill the soul with unmeasured grief. Such sorrow is the common experience of truly enlightened spirits through the ages and among all the tribes of earth. The Psalms written by David in the experience of penitence after his great sins are strikingly illustrative of the sorrow under consideration. The words that flow from his broken heart seem to sob with depths of grief. It is fitting it should be so. In all the universe sin is the one comfortless evil.

(2) *In repentance there is a great hatred toward sin.* Sin is a foe whose enmity, when recognized, begets an enmity equal in measure. In its very nature it stands over against God and His people. It is in utmost opposition to every interest of His kingdom. Wherever accepted its activities are fatal to creature welfare. Sin is the one thing in the universe supremely hateful to God. Such hatred is but the neither side of divine holi-

ness. True repentance in guilty and defiled humanity finds expression in this God-like attitude toward moral evil. "I hate every false way" is the language of its experience. Where love for sin finds a place, and a spirit of compromise with it exists, repentance unto salvation has not fulfilled its mission. God-like sorrow for and God-like hatred toward sin are among the great experiences that come to earnest souls.

(3) *In repentance the divine attitude toward the commission of sin is attained.* It is an impossibility of thought that God, as the embodiment of holiness, should consent to sin. The abiding attitude of the divine will toward good and evil supplies the moral universe with a perfect and unfailing standard of righteousness. True repentance stands in the most intimate relation to the human will, and in its exercise such will links itself to the will of God. In repentance, as in the activities of the entire spiritual life, the exercise of the will is the determining factor. In the beginning souls may be unequal to the task of looking far down into the depths of the evil of sin, and there may be corresponding limitations in the experience of sorrow for and hatred toward sin, but if the will power is fixed in a determination to accept the will of God, and to abide by its decisions, trusting His grace for needed strength, the way of salvation and life will be open. Such attitude of the will affords a preparation for the work of redemption that cannot remain unused by Christ. The pre-eminence of the will in the exercise of repentance accounts for the numerous divine appeals for the rejection of evil and the choice of good. "Not my will, but thine be done," and "Lo, I am come to do Thy will, O God," is the language

of genuine repentance, as it is of the spiritual life that follows its exercise. The great principles that find expression in the repentance that prepares the way of the Lord abide as a most worthy part of the inheritance of the saints. They attain to the most marked prominence in all who in the highest sense live and move and have their being in God. For such God's views of sin must control all thought in regard to that realm of sad and solemn reality. God forgives sins and remembers them no more forever. But the saints recall with an ever fresh sense of sorrow the days of their rebellion and pollution. The sense of condemnation is gone, but a chastened spirit of grief abides that such treatment should have been accorded to God and His kingdom. If in consequence larger gratitude and deeper love result, as in the case of the woman who loved much because much had been forgiven, it will be for the reason that divine grace brings good out of evil. Unmeasured and continuous hatred of sin will be the experience of saints on earth and in heaven. No other attitude toward moral evil is possible to holiness. Only sin can harmonize with sin. Sanctified creature wills must of necessity maintain their standing through the ages with the will of the Holy God. Repentance is the attainment of attitudes and relationships that abide for ever. Its greatness accounts for the joy experienced in heaven over one sinner that repenteth.

3. *What are the kindred and needful activities that attend or follow repentance and attest its sincerity ?*

While repentance, if true, belongs to the inner life, it will nevertheless bring forth fruits worthy of its real character. So intimately are certain works related

to true repentance that they might well be called its external aspects. The following are prominent among such fruits and works.

1. *The confession of sin.* In the Holy Scriptures the confession of evil doings is commonly given as an expression of repentance. "I acknowledged my sin unto Thee, and mine iniquity did I not hide: I said, I will confess my transgressions unto Jehovah; and Thou forgavest the iniquity of my sin." Ps. 32: 5. "Acknowledge thine iniquity that thou hast transgressed against Jehovah." Jer. 3: 13. "He that covereth his transgressions shall not prosper; but whoso confesseth and forsaketh them shall obtain mercy." Prov. 28: 13. The Gospel of John the Baptist was that of repentance, and penitent souls in multitudes confessed their sins. Matt. 3: 6. Unreserved confession to God stands supreme in the fulfillment of this duty. In its nature sin is without excuse. Excusable sin is a contradiction in terms. Men are ever prone to tone down the evil of transgression, and to minify the measure of their guilt. Comparing themselves among themselves men take refuge in the judgment that they are not worse than their fellows. But the turpitude of sin is not lessened because the multitudes are its victims. Human moral standards may be at the opposite pole from those ordained of God. In repentance and confession of transgressions the divine patterns of good and God's estimate of sin alone are of use. Self-righteousness and self-justification are among the chiefest obstacles that block the way of human salvation. In the light of God, and viewing himself as a transgressor, Paul lays claim to the place of chief among sinners. With a like measure of

light and clearness of vision multitudes would dispute with him the equity of such a claim. Confession to God to fulfill its mission must needs be on a worthy scale. "Confess your sins one to another" is also a divine injunction of abiding authority. Jas. 5 : 16. Sins against the Church confessed to the Church, and wrongs against individuals confessed to such individuals have a large place in the fulfillment of this requirement. Public confession of all sins in detail is neither a matter of duty nor of wisdom. Such confessions may be quite the opposite of edifying to the Church, and may prove harmful to the party confessing. But no truly penitent soul can accept the respect and honour due and confidence to righteous living who has been an evil doer.

2. *Restitution.* If truly repentant men will, in the measure of possibility, make good the wrongs perpetrated upon their fellows during their life of sin. Such restitution was a common requirement of the Mosaic law. Ex. 22 : 1 ; Lev. 6 : 5 ; Num. 5 : 7. In restitution more than the losses suffered was to be given to those who had been wronged. Zaccheus manifested the reality of his repentance by his readiness to restore fourfold for all that had been unlawfully exacted. Where reputation has been made to suffer unjustly true repentance will do its utmost to right the wrong. Such a course is but natural to a soul that turns away from evil. Unlawful possessions and principles are entirely out of harmony with the spirit that finds expression in the repentance that is unto salvation.

3. *Good Works.* Good works are the natural fruitage of the attitude assumed by the will in true repent-

ance. Upon their necessity the Holy Scriptures lay the utmost emphasis. "Let the wicked forsake his way, and the unrighteous man his thoughts." Isa. 55 : 7. "Put away the evil of your doings ; cease to do evil ; learn to do well ; seek justice, relieve the oppressed, judge the fatherless, plead for the widow." Isa. 1 : 16, 17. Repentant souls, in the measure of grace attained set themselves to observe the lofty moral standard presented by St. Paul. "Whatsoever things are true, whatsoever things are honourable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report ; if there be any virtue, if there be any praise, think on these things." Phil. 4 : 8. Consent to the practice of any recognized evil is out of harmony with the presence of genuine repentance, and "to him that knoweth to do good, and doeth it not, to him it is sin." Jas. 4 : 17.

4. *What fatal error regarding the exercise of repentance needs to be guarded against ?*

It is a far too common thought in the world that repentance may be made a matter of human convenience. Multitudes imagine they can with safety postpone its exercise to a more favourable time. The attainment of certain ends of a worldly or personal character seem to be of great importance, and the time for dealing with spiritual matters appears to be superabundant. It is taken for granted that the repentant spirit can be commanded at pleasure. Under the spell of this device of the evil one the precious years are wasted in sin. A series of fatal deceptions attends this evil. Every hour of human life is needed for the attainment of salvation and for its mission in the interests of others. Procrastination

in the acceptance of the redemption made possible is the triumph of the spirit that hardens the heart, and rapidly renders true repentance more and more difficult. Under these conditions the abiding plane of life is as a rule settled in early life. Unrepentant souls speedily attain to a state adverse to God and His kingdom. God's commands to repent are in the present tense. The future has no word of promise for persistent transgressors, but is dark with portents of evil. "Now is the acceptable time; behold, now is the day of salvation." 2 Cor. 6 : 2. "To-day if ye shall hear His voice, harden not your hearts." Heb. 3 : 7, 8. It is the supremest folly to subject one's soul to the risks and dangers that attend the postponement of repentance.

CHAPTER XIII

FAITH

1. *How is faith related to repentance?*

A measure of faith precedes and attends repentance. The activities of the soul expressive of repentance are conditioned on some knowledge of spiritual realities. Repentance has no place in a vacuum. Divine revelation brings the needed light, and in that light the things of God are accepted as true. The acceptance of divine things as real and present belongs to the realm of faith. "He that cometh to God must believe that He is, and that He is the rewarder of them that seek after Him." Heb. 11: 6. But such a belief is not all of faith, nor is it alone a sufficient condition of salvation. The spiritual life is given in response to a more comprehensive faith, a faith that can only follow the exercise of repentance. "Repent ye, and believe the gospel," is expressive of the divine order. Mark 1: 15. In the nature of the case such order is a necessity. Repentance consists in worthy dealings with a self rendered guilty and unclean by sin. Faith consists in worthy dealings with the divinely appointed Redeemer and Saviour. Souls that accept Christ's views and estimate of sin, that in their measure share His sorrow for and hatred toward sin, and that adopt for themselves His attitude regarding the commission of sin, are alone prepared to receive Him as the author of salvation. Repentance prepares the way

of the Lord and makes His paths straight. The prepared way must needs precede His coming and acceptance.

2. *What is the relation of faith to the salvation of repentant souls?*

Where repentance is present and real faith is the one and only condition of the forgiveness of sin and the new spiritual life in Christ. Repentance conditions faith, and faith conditions salvation. The uniform teachings of Holy Scripture give this lofty mission to faith. "Being justified by faith, we have peace with God through our Lord Jesus Christ." Rom. 5 : 1. "By grace have ye been saved through faith." Eph. 2 : 8. "Believe on the Lord Jesus, and thou shalt be saved." Acts 16 : 30. "This is the victory that hath overcome the world, even our faith." 1 John 5 : 4. Such is the character of faith that its exercise alone leaves our Lord free to fulfill His great mission. Where repentance is set forth as if the one great condition of deliverance from sin it means that its calling is to lead its subjects to the gateway of faith. The natural fruitage of repentance is faith in Jesus Christ.

3. *What activities of the human spirit are included in the exercise of the faith that conditions salvation?*

Such activities are varied in character.

1. *Faith accepts the divine testimony regarding Jesus Christ.* The revelation of Jesus Christ is the chiefest mission of the Sacred Scriptures. Faith receives their great messages as true, and such reception is a fundamental part of the faith that conditions deliverance from sin. This aspect of faith pertains to the intellect.

2. *Faith receives and submits to Jesus Christ as Lord and Saviour.* Jesus of necessity must rule the spirits He

saves. His choices and rejections are the only ones befitting the new life imparted, which is a reproduction of His own in small patterns. Jesus Christ must be a Prince to be a Saviour. In the life of sin the attitude of the human will is that of antagonism to divine choices and purposes. Self-willedness is the citadel of moral evil. The severest struggle in the exercise of faith is commonly found in the act of surrender and submission to Him who must rule until He shall have put all things under His feet. This act too is the determining factor in the faith that conditions the gift of pardon and the grace that brings the new creation. The day that sees Jesus Christ crowned Lord of all is the day of salvation. With many the only conscious exercise of faith in seeking redemption is expressed in yielding to the authority and reign of Jesus Christ in the heart and life. The act that places the reins of government within the human spirit in His hands gives our Lord His opportunity, and He begins the fulfillment of His great mission in deliverance from the bondage of sin. Submission to the will of God in Jesus Christ becomes an abiding attitude of the regenerate spirit, and when adjustment to the divine pattern for human life has been attained our Lord's kingdom becomes a realm of joy unspeakable and full of glory. This aspect of faith is related to the human will.

3. *Faith is a restful trust in Jesus Christ, and through Him in the Triune God.* Such trust is related to the good promised for the present life and that which is to come. The trusted Christ has promised His abiding presence. "Lo I am with you always, even unto the end of the world." Matt. 28 : 20. The God of revelation has invited a childlike confidence through the ages.

"Trust in Jehovah with all thy heart." Prov. 3 : 5. "Commit thy way unto Jehovah ; trust also in Him, and He will bring it to pass. Rest in Jehovah, and wait patiently for Him." Ps. 37 : 5, 7. "I know whom I have believed, and am persuaded that He is able to guard that which I have committed unto Him against that day." 1 Tim. 1 : 12. In normal spiritual life such restful trust becomes the habit of the soul. The presence of Jesus Christ, promised to His disciples, is not always recognized in experience. At times the senses of the devout spirit in their exercise seem shut up to an empty realm. To all appearance the Master has withdrawn. He is unseen, unheard, unfelt. It is then the calling of faith to trust a veiled and hidden Christ. In the discipline of faith our eyes may be holden and the vision of that holy presence may fail. But the promise has an unceasing fulfillment. The exercise of unwavering trust when vision and feeling fail is the highway to a sweep of faith and largeness of life otherwise beyond our reach. Another trial in the continuous exercise of trust is found in delayed answers to prayer. God's delays are ever attended with the best of reasons, and are never beyond the fitting moment. But in the interests of a faith worthy of His own faithfulness He commonly leaves His children to trust on without explanations. To do otherwise would mean the sacrifice of their highest welfare. Patient waiting upon God amid conditions seemingly adverse brings a depth and wealth to the spiritual life in the presence of which its cost is small indeed. Restful faith in Jesus Christ, and through Him in the Triune God, is related to the affectional nature. It is the faith that works by love. Gal. 5 : 6.

4. *What are the chief activities and attitudes of the human spirit that attend the life of faith?*

In the exercise of faith humanity responds to God and appropriates the salvation provided and the wealth of the spiritual kingdom. It is well to study its environments in the human spirit. The attitudes toward sin that constitute true repentance in their nature are lasting. Christ's views of sin, Christ's sorrow for and hatred of sin, Christ's rejection of the ways of sin, are the abiding heritage of His people. But there are other things that attend faith and are of necessity involved in its exercise. They are worthy of attention. Let us consider the following:

1. *Self-consecration.* The nature of faith makes this a necessity. Faith in worthy exercise appropriates God. In Jesus Christ He gives Himself to His children. But to become real possession must be mutual. Saved humanity is a divine inheritance. "Christ gave Himself for us, that He might redeem us from all iniquity and purify unto Himself a people for His own possession, zealous of good works." Titus 2: 14. Men are possessed by God with their own consent, and only so far as they set themselves apart for Him. Then their possession of God cannot in measure exceed His possession of them. Faith in its appropriative mission is limited by the measure of self-consecration. The nature of things makes it so.

2. *An obedient spirit.* The attitude toward the commission of sin in repentance, and the surrender to Jesus Christ in the exercise of faith, point to a life of unquestioning obedience. Then faith brings men into the experience of union with God. In that union it

must needs be that each take the place befitting character and relationship. God is the Creator and Ruler. Man is the creature and subject. The faith that joins men to God in Christ as children accepts the laws of His kingdom as determining the boundaries and measures of their activities. Faith without works is dead, and the works befitting true faith are obedience in the concrete. Disobedience is a synonym for unbelief. Faith links our ethical life to God as it does that which is spiritual. Religion and morals are but different phases of the same life in Christ. It is unthinkable that living faith exist apart from obedience.

3. *Faith is indissolubly linked to knowledge.* Faith is the creature of revelation. Its sphere is the realm of light. In a large measure its mission is fulfilled in the appropriation of the good there is in God and His kingdom. But in the process of appropriation faith is largely limited by the measure of enlightenment as to the existence of available benefits. The Holy Scriptures, in the interests of the life of faith, lay utmost stress upon enlarging knowledge with regard to the things that pertain to the spiritual life. The followers of Christ are disciples or learners. The earthly life is a school, and its curriculum cannot be completed before the term shall end. "Be not foolish, but understand what the will of the Lord is." Eph. 5 : 17. Every advance in spiritual knowledge enlarges the sphere of faith, and adds to the assets of the new life. Ignorance belittles faith, and in its own measure limits its conquests.

4. *Faith in its exercise is largely dependent on prayer.* —Prayer is the highway over which faith goes to meet its Lord, and to appropriate the benefits of His kingdom.

Further there are several ways in which prayer serves and aids faith in the fulfillment of its mission.

(1) *Prayer at its best is fellowship with God.* Enlightened prayer seeks the Giver, and not His gifts alone. God knows no other pleasure in answered prayer equal to that attending the gift of Himself. It is in the prayer of faith that men give themselves to God and receive Him in return. In the prayer life such giving and receiving become an abiding experience. The resultant fellowship supplies a picture of the home life of a renewed human spirit in Christ. It is true that faith conditions the attainment of this higher life, and it is equally true that such divine fellowship is the native land of faith, and in its atmosphere, and amid its environments, faith's larger mission is fulfilled. The prayer life conditions the worthiest activities and greatest victories of faith.

(2) *The acquaintance with God attained in prayer conditions a worthy and abiding faith.* Continuous fellowship with God results in acquaintance of evergrowing intimacy and increasing affinity with Him. The initial exercises of faith are attended with serious difficulties largely for the reason that the Triune God is a stranger. Faith is never at home with strangers. With too many the prayer life is insufficiently emphasized, and a strangeness abides that enfeebles faith and limits spiritual fruitage. Overcoming prayer simplifies the mission of faith, and gives it unmeasured advantage.

(3) *In answer to prayer God gives added ability in the exercise of faith.* "Lord increase our faith." Luke 17 : 5. "I believe, help Thou mine unbelief." Mark 9 : 24. These petitions are entirely legitimate in the realm of prayer, and find acceptance with God. An-

swers to such requests have been numerous in spiritual experience.

5. *The life of faith is attended by deep humility.* Humility is a worthy recognition and appreciation of the emptiness of self over against the fulness of God. The pressure of unmeasured need largely affords the reason for the exercise of an appropriating faith. Imagined sufficiency apart from God blocks the way of faith. "Blessed are the poor in spirit: for theirs is the kingdom of heaven." Matt. 5: 3. Such consciousness of deep poverty in the presence of a recognized capacity and need for the possession and worthy use of the treasures of God's kingdom affords conditions for the exercise of a large faith. Humility is a virtue that abides as the handmaid of faith. When the wealth of the kingdom has been received humility cleaves to the fact that divine grace alone accounts for its possession, and the enduring ability for its worthy use is a continuous gift from above.

CHAPTER XIV

THE FORGIVENESS OF SINS

1. *What place does the forgiveness of sins hold in Christianity.*

The forgiveness of sins in Christianity is the keystone in the arch of human salvation. The death of Christ is pre-eminently related to such forgiveness. This great gift is set forth as the equivalent of redemption. "In whom (Christ) we have our redemption through His blood, the forgiveness of our trespasses." Eph. 1 : 7. In the sacrificial death of the Son of God we have the divine label of its value. To the heart of God it is worth its cost. In the process of human salvation forgiveness is the objective point in all that precedes, and it opens the way for all that follows. For guilty and sinful humanity a full and abiding pardon is the supreme want, and when this is supplied no other good can be withheld. The forgiveness of sins is the only possible way of escape from their consequences. No measure of punishment can free an enlightened soul from the consciousness of guilt. Then the presence of unforgiven sin closes the door against the help requisite to the termination of the process of disobedience. It is unthinkable that otherwise a course of sin can be divorced from its natural consequences. "Whatsoever a man soweth, that shall he also reap." Gal. 5 : 8.

2. *What proofs are available that God forgives sin?*

1. *That God forgives sins is the clear and uniform teaching of the Holy Scriptures.* "And Jehovah passed by before Moses and proclaimed, Jehovah, Jehovah, a God merciful and gracious, slow to anger, and abundant in loving-kindness and truth; keeping loving-kindness for thousands, forgiving iniquity and transgression and sin." Ex. 34: 6, 7. This proclamation is for penitent humanity everywhere and in all ages. "Bless Jehovah, O my soul, . . . who forgiveth all thine iniquities." Ps. 103: 2, 3. "Come now, and let us reason together, saith Jehovah: though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool." Isa. 1: 18. "Let the wicked man forsake his way, and the unrighteous man his thoughts; and let him return unto Jehovah, and He will have mercy upon him; and to our God, for He will abundantly pardon." Isa. 55: 7. "If we confess our sins, He is faithful and righteous to forgive us our sins." 1 John 1: 9. The utmost certainty regarding the readiness of God to forgive sin is most essential to human welfare. If divine revelation be accepted such certainty is beyond question. The greatest clearness and emphasis possible attend this great teaching.

2. *The fact of the atonement in Jesus Christ is in evidence of the readiness of God to forgive sins.* As already noted in a pre-eminent sense the end sought in the death of our Lord was human deliverance from the guilt of and responsibility for their sins. "Jesus was delivered up for our trespasses, and was raised for our justification." Rom. 4: 25. That He died for our sins is the common and uniform teaching of the New Testament.

1 Cor. 1 : 3 ; Gal. 1 : 4 ; 1 Pet. 2 : 24. It was Christ the crucified whom God did exalt with His right hand to be a Prince and a Saviour, to give repentance to Israel, and the remission of sins. Acts 5 : 31. If Jesus Christ died and rose again according to the Scriptures, then as the forgiveness of sins been provided for sinful humanity.

3. *The experience of the forgiveness of sins has been a common attainment among devout men.* The witnesses to such experience have been legion, and have belonged to all the ages. "Though Thou wast angry with me, thine anger is turned away, and Thou comfortest me." Is. 12 : 1. "Thou forgavest the iniquity of my sin." Ps. 32 : 5. "As far as the east is from the west, so far hath He removed our transgressions from us." Ps. 103 : 12. "Thou hast cast all my sins behind Thy back." Is. 38 : 17. "In Christ we have . . . the forgiveness of our trespasses." Eph. 1 : 7. God grants forgiveness and reveals the fact to its recipients. "We received . . . the Spirit which is from God, that we might know the things that were freely given us of God." 1 Cor. 2 : 12. Among such things forgiveness has a very prominent place. These Scripture testimonies find an echo in consecrated and trusting hearts in every age. The heritage of assured pardon belongs to the children of God everywhere. The experience in question affords the most satisfying proof that God forgives sins, and receives pardoned souls into highest favour.

4. *The presence of the spiritual life clearly involves the forgiveness of sins.* Christianity in the concrete is a new and divine life. In that life the moral perfections of God are reproduced in small patterns. In loving fellowship with him it has its being, gives expression to its

activities, and attains its goal. By nature it is in adjustment to God and His kingdom, and harmony with its spiritual environments grows with its growth. Its home is in the Triune God as its fatherland. Sin is foreign and supremely repulsive to its character. Multitudes are clearly conscious of the presence and growing power of such a life. It is unthinkable that this life can become the heritage of unpardoned sinners. Conscious guilt is of the far-country to human souls. Return and restoration to the Father's house are necessarily conditioned upon forgiveness and acceptance. The abiding presence once more of the former prodigal in the old home, sharing its life and satisfying provisions, affords the clearest possible evidence that abundant pardon has been experienced.

3. *What are the benefits included in the divine forgiveness of sins?*

1. *In divine forgiveness all responsibility for past sins is cancelled.* Such sins God casts behind His back. They are removed as far as the east is from the west. They are sunken in the depths of the sea. They are covered and blotted out. God sees and remembers them no more. They are to Him as if they had never been. Children of God can but re-call with ever recurring and deep sorrow the days of their rebellion against Him who is infinite in perfection and rightly supreme in authority. But to the Father of Spirits they are as if they had never sinned. With freedom from condemnation the danger of punishment disappears. Return to the ways of sin alone can bring exposure to the wrath of God and its results. "Who shall lay anything to the charge of God's elect? It is God that justifieth; who is he that condemneth." Rom. 8: 33, 34.

2. *In divine forgiveness all rights and privileges lost through sin are restored.* The experience of the returned prodigal son is strikingly illustrative of the treatment divinely accorded to forgiven sinners. The welcome could not have been more hearty and satisfying. The father ran to meet him. He fell upon his neck and kissed him much. He was adorned with the best robe and a ring upon his hand. Shoes were provided for his feet. His return was celebrated with feasting and music and dancing. He came to ask the place of a servant, but became again a son and heir on the highest plane. God Himself and the glory of His eternal kingdom become the abiding heritage of every pardoned soul.

4. *When sin brings diseased physical conditions, what relief does divine pardon afford?*

It is well known by enlightened people that certain sins interfere with normal physical functions, and bring diseased conditions of the body. In the following ways divine forgiveness changes or modifies such untoward conditions.

1. *In numerous cases direct relief is given.* Jesus in many instances simultaneously imparted forgiveness and healing. Often through the ages He has destroyed the appetites begotten by evil indulgence, that bring ruin where they rule. Many inebriates have borne testimony to instant deliverance from the desire for intoxicants that previously held them in fearful bondage. Passions vastly overgrown and rendered rampant and victorious by carnal excesses have been speedily tamed and subjected to the laws of the higher life. Many habits of evil akin to disease have been shorn of their power and their rule has ended.

2. *Physical afflictions that are the fruit or punishment of sin are transferred to another category.* Sin brings much of punishment in the present life. Years of intense suffering follow numerous transgressions. Such suffering does not always end with divine pardon. But it is transferred to the list of "all things that work together for good with them that love God." Rom. 8: 28. It then takes its place in "the light affliction, which is for the moment, and worketh for us more and more exceedingly an eternal weight of glory." 2 Cor. 4: 17. Its mission thus becomes disciplinary in character.

3. *All such suffering is limited to the life that now is.* Bodies so battered by sin that normal conditions are unattainable here will find their redemption hereafter. "Jesus Christ shall fashion anew the body of our humiliation, that it may be conformed to the body of His glory." Phil. 3: 21. For pardoned souls hope, well grounded and sure, looks forward to complete redemption for the whole man.

5. *How is it made clear that the Christian doctrine of divine pardon does not encourage men to return to or continue in sin?*

It has been objected that the Christian doctrine of divine forgiveness encourages men to sin for the reason that deliverance from its consequences is available. There is doubtless the possibility that men wrest this teaching to their own destruction, as they do other great spiritual truths. But the following considerations will make it entirely clear that a legitimate use of this doctrine cannot by any possibility be attended with such an evil result.

1. *Forgiveness of sins is the fruit of Christ's death.* Its cost was the life of the Son of God. The atoning

sacrifice on Calvary is the supreme divine revelation of the unmeasured evil of sin. No one receiving pardon beneath the cross of Christ can lightly esteem the evil of a return to the ways of transgression. Then the life of canceled responsibility for past sins, and of loving acceptance with God, is conditioned upon continued loyalty and devotion to Him who redeemed us. Such loyalty and devotion can only find expression in the ways of righteousness. Sin in its nature is rebellion.

2. *True repentance prepares the way for the reception of divine forgiveness.* The supreme principle in such repentance is the attitude toward the commission of sin that controlled the life of Jesus Christ. His was the abiding attitude of unfailing and unquestioning obedience to the Father's will. Such attitude is the ideal in genuine repentance. It is accepted to continue through all the Christian life. A subsequent reversal of the act in which the government of God found acceptance would undo the repentance exercised, and cancel the pardon granted. Under such conditions the doctrine of divine forgiveness cannot be conducive to the practice of sin.

3. *Faith is the immediate condition of pardon.* The determining factor in faith is the activity of the will power by which Jesus Christ is received as both Saviour and Lord. Such faith enthrones Jesus as King over the whole realm of being and life. Any repeal of the choice that gave Him the throne would render null and void the pardon that came with Him. With such dire consequences in prospect the Christian view of divine forgiveness affords no encouragement to indulgence in sin.

4. *In intimate relation to pardon a new life is given to the very nature of which sin is supremely repulsive.* In

our next chapter this higher life will receive special consideration. Regarding such life the following Scripture testimony is very instructive: "Whosoever is begotten of God doeth no sin (as a habit), because his seed abideth in him: and he cannot sin, because he is begotten of God." 1 John 3: 9. God wills and plans this great life for pardoned souls. To live such a life precludes the moral possibility of a recognized course of disobedience to God.

5. *A return to the ways of sin succeeding pardon results in a state of greatly enhanced evil.* Transgression is then against greater light, and its heinousness is correspondingly increased. "For if, after they have escaped the defilements of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein and overcome, the last state is become worse than the first. For it were better for them not to have known the way of righteousness, than, after knowing it, to turn back from the holy commandment delivered unto them." 2 Pet. 2: 20, 21. The realm of abiding despair under such conditions is easily reached. "For as touching those who were once enlightened and tasted of the heavenly gift, and were made partakers of the Holy Spirit, and tasted the good word of God, and the powers of the age to come, and then fall away, it is impossible to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put Him to an open shame." Heb. 6: 4–6. With such divine warning so oft repeated against a return to the ways of transgression, the Christian doctrine of the forgiveness of sins cannot be justly charged with encouraging the practice of sin.

6. *The lives of true disciples of Christ prove the charge under consideration to be baseless and false.* It is a matter of common observation and experience that devout and earnest Christians as a body are worthy examples of a high type of morality and righteousness. They bear unwavering testimony to conscious pardon, and by love and uprightness they prove themselves worthy of God. Testimony to divine forgiveness attended by moral corruption is commonly and rightly recognized as false and unworthy of credence. Forgiveness opens the floodgates of the grace that conditions life on the highest plane of ethical good.

CHAPTER XV

REGENERATION

1. *What is the teaching of the Holy Scriptures regarding the nature of regeneration?*

Regeneration is a change in the disposition and character of men, wrought by the Holy Spirit, that results in a worthy and satisfying relationship with God. It is a transformation of the inner man that makes men partakers of the divine nature and real sons of the Father of spirits. 2 Pet. 1 : 4. Regeneration is a restoration to the likeness and image of God lost through sin. Eph. 4 : 24 ; Col. 3 : 10. Regeneration imparts no new powers or faculties to the human spirit, but it wondrously exalts and glorifies existent ones.

1. *The regenerate intellect is lifted to a plane where direct and personal knowledge of God and His kingdom becomes its heritage.* Humanity is created for acquaintance with and experience of God and His spiritual empire. For training and discipline men have a brief pilgrim life amid material environments. Bodily senses are given as means of communication with their surroundings. They are avenues over which embodied spirits pass for the attainment of the good within their reach. In a similar manner such spirits are endowed with powers within themselves that, when normally employed, bring worthy dealings with the things of God and His higher kingdom. But sin paralyzes and enfeebles such powers until they are utterly unfitted for their lofty mission.

If usable at all their exercise can scarcely touch the fringe of the most primary spiritual need. In sin human spirits are like men with the five senses diseased and their use reduced to a measure that leaves their mission unfulfilled. It is thus the unregenerate man cannot know the things of the Spirit. 1 Cor. 2 : 14. He has too far lost the capacity for contact with them. Regeneration brings health and restoration to these spiritual senses. Their enlarged use makes men at home again in the spiritual realm. The renewed intellect revels in the activities by which it continues to gather the treasures of knowledge regarding God and His kingdom. God's children are disciples or learners, and no limits to their attainments appear. Their goal is to know as they are known. It is a wondrous change that makes such knowledge a human heritage.

2. *The regenerate will is endowed with fitness for its great governmental mission.* As previously noted the human will is the regal member among the spirit's powers. In normal life it is called and commissioned to rule. Under the plans of God its choices and rejections, made permanent, determine the fruitage and possessions of souls. Its realm of kingship is under God as the paramount power. Its great choices and rejections, if normal and worthy, are living repetitions of those divine in character and origin. Sin smites the will-power with feebleness, and enslaves it to disobedience. Wills depraved by transgression find their plane of activity in the realm of moral evil far from God. If perchance they would choose the higher good, the power to execute such choices is wanting. Regeneration transforms and empowers the human will that was perverted by sin, and

renders possible a re-adjustment to the choosings and purposes of God. Its re-inherited sphere of action is the kingdom of heaven, wherein is found every good that conditions creature welfare. Such a renewal and strengthening of the human will power is a matter of common promise in the Holy Scriptures. "I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep mine ordinances, and do them." Ezek. 36 : 37. "I will put my law in their inward parts, and in their hearts will I write it." Jer. 31 : 33. It is under such conditions that this testimony can be given, "I delight to do Thy will, O my God." Ps. 40 : 3. When wills are thus harmonized with God, men receive the great divine message, "Have thou authority over many things."

3. *Regenerate love finds its goal in God and His kingdom.* Love is the factor that gives supreme value to the spiritual life. Its influence over souls joined to God in Christ is on the highest plane and in largest measure. Stricken by sin love loses its affinity with God, and takes its place among His enemies. In its alienation and opposition it droops and pines amid the poverty-stricken and doleful environments of iniquity and corruption. Without God the objects of its activities drag love to the depths of degradation, and reduce it to abject slavery. In itself it is powerless to return to better conditions. Such captive love must find redemption from above or end in death. Regeneration breaks its chains, washes away its defilement, transforms its character, and, bearing it upward to the spiritual realm, re-imparts its lost affinity with God and heavenly environments. Great indeed is the work of the Holy Spirit in the souls

of men who are joined by faith to Jesus Christ that finds expression in such a transformation of intellect and will and love. It brings the beginnings of the real life of humanity that abides and satisfies.

2. *What figures of speech do the Holy Scriptures employ in setting forth the spiritual change experienced in regeneration?*

1. *The term regeneration itself is a figure of speech.* It is the common term in Christian theology. The experience we study is frequently presented in language akin to this term in character and import. "Ye must be born anew (or from above). "John 3 : 7." As many as received Him, to them gave He the right to become children of God . . . who were born. . . of God." John 1 : 12. "Every one that loveth is begotten of God." 1 John 4 : 7. "Whosoever is begotten of God overcometh the world." 1 John 5 : 4. Whosoever believeth that Juses is the Christ is begotten of God." 1 John 5 : 1. "Whosoever is begotten of God doeth no sin, because his seed abideth in him: and he cannot sin, because he is begotten of God." 1 John 3 : 9. The beginning of earthly life is connected with physical birth. So to be born of God, through the Holy Spirit, is to begin the life akin to His in character, and that brings affinity and fellowship with Him in Jesus Christ. The community of spiritual beings who share this higher and divine life constitute the subjects of the kingdom of heaven. Only by such a spiritual birth can men see or enter that kingdom. John 3 : 3, 5. The life resulting from a birth so supremely lofty is of the highest order in the universe of rational creatures. Its nature makes its subjects at home with God as His own children. Its normal

activities largely find expression in immediate and continuous dealings with Him. While a second birth as illustrative of the spiritual transformation under consideration is a figure of speech, the subjects of this wondrous change in character and life are the genuine children of God and heirs of His kingdom and glory.

2. *Regeneration is called the circumcision of Christ.* "In whom (Christ) ye were also circumcised with a circumcision not made with hands, in putting off the body of the flesh, in the circumcision of Christ." Col. 2 : 11. The putting off the body of the flesh signifies the elimination of carnality, the principle within that is at one with and incites to sin. In regeneration the power of affinity with moral evil is broken. A heart freed from the bonds of a nature that seeks the ways of transgression turns instinctively to God and His kingdom. In Him is its only heritage. In such experience is fulfilled the ancient promise. "And Jehovah thy God will circumcise thy heart, and the heart of thy seed, to love Jehovah thy God with all thy heart, and with all thy soul, that thou mayest live." Deut. 30 : 6. The circumcision of the heart is the divine remedy for human depravity. The reign of evil is thus ended, and the life resulting finds an open pathway to its abiding heritage of good.

3. *Regeneration is a spiritual resurrection.* "And you did He make alive, when ye were dead through your trespasses and sins." Eph. 2 : 1. "And you, being dead through your trespasses and the uncircumcision of your flesh, you, I say, did He make alive together with Him." Col. 2 : 13. "Verily, verily, I say unto you, the hour cometh, and now is, when

the dead shall hear the voice of the Son of God; and they that hear shall live." John 5 : 25. Sin severs humanity from God and brings decay and corruption. Such a condition is spiritual death. Its presence precludes the possibility of personal acquaintance with God, and the affinity that finds expression in love and obedience. In regeneration those slain by sin are restored to life again, and endowed with fitness for their lofty spiritual mission. Ezekiel's vision of a valley filled with dry bones from which was created by divine power an exceeding great army of living men affords a striking illustration of the experience of regeneration.

4. *Regeneration is the receiving of a new heart and spirit.* "A new heart will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you a heart of flesh." Ezek. 36 : 26. A new man, a new creature or new creation, newness of life and of spirit, are very common expressions in the New Testament. The old affords the material out of which the new is created. It is as if the metal were melted again and recast in moulds of divine choosing. Then the material is so transformed that the stony hardness gives place to a sweet responsiveness to the dealings of divine love. In regeneration the old things pass away, and all are made new in Christ. 2 Cor. 5 : 7; Rev. 21 : 5. The new in character and service is of infinite worth.

5. *Regeneration is called a washing or cleansing.* "According to His mercy He saved us through the washing of regeneration and the renewing of the Holy Spirit." Tit. 3 : 5. The thought is that regeneration is itself a

cleansing. "I will sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols will I cleanse you." Ezek. 36 : 25. The moral corruption that attends sin is a foreign element in the human spirit. Like physical disease it blocks the way of all normal functions. It reverses the order of the spirit's activities. It breeds desolation and ruin. In regeneration this foreign and adverse element is eliminated. Freed from its mortal enemy the inner man resumes rightful relations with God, and is prepared for worthy dealings with Him. Wholeness is holiness, and holiness, in its measure, brings affinity with God.

3. *What is the relation of regeneration to the forgiveness of sin?*

In the forgiveness of sins the natural results of neglected duty and forbidden activities are so canceled that they cease to block the way of access to God. They are so swept away that perfect acceptance in His courts is experienced. It is as if all the fruits of a sin-filled life are gathered and utterly destroyed. But with all that pardon means it alone could not meet the needs of fallen humanity. It puts away the fruits of past disobedience, but leaves the tree that bore the evil fruit unchanged. A corrupt tree bringeth forth evil fruit. Harvests succeeding forgiveness, if it stood alone, could but bring again the former conditions of guilt and condemnation. But divine wisdom and love do not thus leave forgiveness unattended. Regeneration complements the great work of pardon, and a transformed tree results, capable of bearing the fruit that is well-pleasing to God, and is worthy of His kingdom. Divine forgiveness and the life resulting from the new spiritual birth are in wonderful

adjustment to each other. Without forgiveness the grace that brings the new creation must of necessity remain inaccessible. Without a new heart and transformed spirit the forgiveness of past sins could not be an abiding good. Pardon comes first in order of thought, but there is no dividing line between them as regards the time they are received.

4. *Why do we believe men may know they are in possession of the new life in Christ ?*

1. *It is unthinkable that men be left in ignorance of the bestowment and possession of so great a divine gift.* Human redemption is the fruit of the boundless love of God. Forgiven and transformed souls, at home with God in His kingdom, present to the universe that redemption in the concrete. The love that imparts a gift so supremely precious cannot leave its recipients uninformed regarding such a heritage in Him.

2. *Such knowledge is most needful and of greatest advantage.* Doubt and uncertainty regarding relationship with God and acceptance in His courts would fill all earnest souls with unmeasured anxiety. The Holy Scriptures set forth a peace that passeth all understanding, and a joy that is unspeakable and full of glory, as fruits of the spiritual life. Restful assurance of the presence and reality of this great life must of necessity condition such peace and joy. Uncertainty and questionings would cloud the whole realm with gloom. The peace and joy of God are companions of knowledge, and not of ignorance. The Father's treasury is filled with benefits for his children. Their attainment is the fruit of the prayer of faith and of personal fellowship with God. Such prayer and fellowship in human experience are dependent

upon recognized acceptance and affinity with Him. His children alone can thus be at one with God, and they must needs know that such is their relationship to Him. The new life brings many foes to face and worlds to conquer. It is a life of regal service. Its great mission is conditioned upon a large measure of power. "Ye shall receive power" is one of our Lord's great and precious promises. But the power requisite to victory and success is indissolubly joined to a knowledge of personal salvation and divine sonship in Jesus Christ. Such knowledge is a supreme and abiding need.

3. *A cloud of witnesses testify to the possession of such knowledge and assurance.* In the Holy Scriptures such testimonies are common. "The elders had witness borne to them." Abel and Enoch shared in this experience. Heb. 11 : 2, 4, 5. The devout souls of Jewish history were divinely informed of their acceptance and favour with God. In the New Testament testimonies are many and satisfying. "We know that we are in God." 1 John 2 : 5. "We know that we have passed out of death into life." 1 John 3 : 13. "We know that we are of God." 1 John 5 : 19. "I know Him whom I have believed." 2 Tim. 1 : 12. Through all succeeding ages multitudes of faithful souls have shared in the assurance and satisfying knowledge of salvation and divine sonship with the saints of earlier times. It is the inestimable right and high calling of all true disciples of Christ to know the things freely given them of God.

5. *How do children of God come to a knowledge of their filial relation to Him?*

1. *The Holy Spirit bears witness to their salvation*

and divine sonship. "Ye received the spirit of adoption, whereby we cry, Abba, Father. The Spirit Himself beareth witness with our spirit, that we are children of God." Rom. 8 : 15, 16. The Holy Spirit is the agent in the impartation of the new life, and He creates the child spirit that joyously recognizes God as Father. He unveils the relationship and gives sweet assurance of its reality. His mission includes the teaching of all needful things and the leading into all truth. In such truth and among the all things the transformed life has a place of vital importance. In the revelation of its presence and character His services among men are the supreme factor. Without His light such knowledge lies far beyond human capacity.

2. *The regenerate human spirit, possessed of the Spirit of God, becomes a joint-witness to the reality and nature of the new life.* Human testimony, under illumination from above, is joined to that which is divine. The human testimony is that of experience and self-consciousness. "If any man is in Christ, he is a new creature : the old things have passed away ; behold, they have become new." 2 Cor. 5 : 17. The earlier self-centered, sin-controlled life was a matter of sad consciousness. An enlightened sinner is an irrefutable witness to his evil estate. In like manner, with the experience of a transformed intellect and will and love, of a new spirit that finds its life and goal in God, a consciousness regarding a new self and changed spiritual environments prepares one to give worthy and satisfying testimony to salvation and its attendant benefits. Under the Holy Spirit's tuition and influence the new life is fruitful in lofty principles and good works. Like other

qualities in human life their reality and value become a matter of consciousness. Their reality reveals the relation of sonship to God. Vital union with the Triune God alone can account for their presence. Such union with God and its rich fruitage both enter into the experience and consciousness of consecrated souls. Under such conditions are they able to adopt their Master's words, "We speak that which we know, and bear witness of that which we have seen." John 3 : 11. A satisfying knowledge of their great possessions in Christ belongs to the heritage of redeemed humanity.

CHAPTER XVI

SPIRITUAL GROWTH

1. *What is the general teaching of the Holy Scriptures regarding spiritual growth?*

The spiritual life begins with infancy, and advances to maturity and strength. Such is the universal law of creature life. "First the blade, then the ear, then the full grain in the ear," is the process in the world of vegetation. Among lower animals the young begin life in helpless dependence. Providential environments supply their needs, and they grow up to divinely prescribed strength and capacity. The children of men by birth are subject to a measure and lengthened period of helplessness unknown among other orders of earthly creation. Through years of childhood their bodily and intellectual welfare is left chiefly in the hands of those charged with their care. Too often the want of needful attention wrecks their bodies and leaves their minds in abiding feebleness. Regeneration with all its significance brings but the beginnings of the life in Christ. *Babes in Christ*, or its equivalent, is a common expression in divine revelation, illustrative of the earlier experiences in the kingdom of God. There is not the same necessary measure of dependence upon human care in the spiritual life that obtains in natural infancy and childhood. Direct dealings begin at once with the Triune God, who in a peculiar sense is the immediate author of this higher life of humanity. He Himself affords envi-

ronments that supply spiritual needs at every stage of experience. He cherishes the life He gives. Yet much that He does is through the agencies found in His Church and among His people. In the little ones of the kingdom weakness finds a place that is easily made to stumble. Knowledge of, and adjustment to, the things of the new realm are limited in spiritual infancy, and can only be more fully attained by the use of powers possessed in contact with the realities of God's great spiritual empire. The early spiritual life is a period of peculiar difficulty and peril. Similar conditions characterize all forms of life in its beginnings. Experiences that involve danger seem to be needful in the attainment of maturity and required vigour. It is possible for the revealed cost of the richer and larger life to discourage souls undisciplined in spiritual conflict and service. But such is the divinely chosen pathway from infancy to manhood in the new life. It must of necessity find acceptance if the goal is to be won.

2. *What is the goal to be sought in spiritual growth?*

Perfection of moral character and fulness of spiritual life is the goal God sets before His children and the heirs of His kingdom. That such is the teaching of divine revelation the following will make clear.

1. *Perfection is a divine command.* "Ye therefore shall be perfect, as your Father in heaven is perfect." Matt. 5: 48. "Be perfected." 2 Cor. 13: 11. Such injunction is an oft-repeated one. It is the calling of every child of God to ascertain the import of this divine requirement, and to earnestly seek the experience involved. A worthy spirit of obedience cannot do less.

2. *Perfection is made a matter of earnest exhorta-*

tion. "I beseech you, brethren, . . . that ye be perfected together." 1 Cor. 1 : 10. "Having therefore these promises, beloved, let us cleanse ourselves from all defilement of flesh and spirit, perfecting holiness in the fear of God." 2 Cor. 7 : 1. "Let us press on to perfection." Heb. 6 : 1. These are but samples from among many similar admonitions. These earnest counsels are from God, and cannot be lightly thrust aside.

3. *Divine revelation and the gospel ministry are in the interest of perfection in the spiritual life.*" "And he gave some to be apostles ; and some, prophets ; and some, evangelists ; and some, pastors and teachers ; for the perfecting of the saints, unto the work of ministering, unto the building up of the body of Christ : till we all attain unto the unity of the faith, and the knowledge of the Son of God, unto a full grown man, unto the measure of the stature of the fulness of Christ." Eph. 4 : 11–13. "Whom we proclaim, admonishing every man and teaching every one in all wisdom, that we may present every man perfect in Christ." Col. 1 : 28. "Every scripture inspired of God is also profitable for teaching, for reproof, for instruction which is in righteousness : that the man of God may be complete." 2 Tim. 3 : 16. The word of God, written and preached, is entirely equal to its great mission. It is the power of God unto salvation. "The word of His grace is able to build you up, and to give you an inheritance among all them that are sanctified." Acts 20 : 32. God watches over His word to perform it. Jer. 1 : 12. Failure can only result from insufficient or unworthy use of His word.

4. *Many inspired Scripture prayers are for the perfection of God's people.* "The glory which thou hast

given me I have given unto them ; that they may be one, even as we are one ; I in them, and thou in me, that they may be perfected into one." John 17 : 22, 23. This wondrous prayer of our Lord includes all His followers. It is expressive of His great plans for humanity, and accords with the Father's will. "For this cause I bow my knees unto the Father, that ye may be filled unto all the fulness of God." Eph. 3 : 14, 19. Such fulness of life is the perfection that belongs to the time when received. Larger fulness would require larger capacity. Capacity is an ever growing endowment. "The God of peace Himself sanctify you wholly : and may your spirit and soul and body be preserved entire, without blame at the coming of our Lord Jesus Christ. Faithful is He that calleth you, who will also do it." 1 Thess. 5 : 23, 24. These great prayers will suffice as samples of the many recorded in the word of God. Those who offered them did not run ahead of God in their longings and requests for His children. They were but given a vision of our spiritual heritage.

5. *The Holy Scriptures give many examples of relative perfection attained.* Enoch walked with God three hundred years. Witness was borne to him that he had been well-pleasing to Him with whom such intimacy of fellowship was experienced. Job so measured up to the light in which he lived that he "was perfect and upright." Stephen and Barnabas were good men, full of the Holy Spirit and faith. The Holy Spirit is the agent in the divine bestowment of perfection, and fulness of faith appropriates His agency. The apostolic Church was blessed with many like characters. Paul exhorts those who are perfect to join in the race for higher at-

tainments. Finite perfection is ever a stepping stone to a like experience in larger measure and of a more advanced order. It was the vision of the greater things farther on that led Paul to exclaim, "Not that I have already obtained, or am already perfect." Phil. 3 : 12. Present perfection is imperfection compared with that to come. The ideals of the spiritual life that inspired the worthiest of ancient worthies still exist with undimmed excellence. Divine provisions and human possibilities have never been on a larger scale. The pathway to success and victory has been the same through all the Christian centuries, and will so abide to the end.

3. *What are the factors that enter into the experience of perfection in the spiritual life?*

The perfection that is possible to men in the pilgrim life of earth is necessarily on a very limited scale. We know but in part, and that a very small part, and mistakes and errors in judgment are an inalienable portion of our present heritage. The best of men in many things are "ignorant and erring." Heb. 5 : 2. When the perfect of the future life shall have come then, and then only, will that which is in part be done away. 1 Cor. 13 : 10. And yet the perfection we consider is very real, and of the most vital importance. In seeking its experience two special things need to be set before us as objects of attainment.

1. *Present spiritual perfection includes an undivided life.* The life in Christ, in the nature of things and of necessity, is one set apart for God. It is divine life reproduced in humanity. It is both from and for God. It seems to be a matter of common experience after the new life begins that things are found within which are

clearly akin to the earlier and self-centered life. Love to God is clearly present, but He does not command the entire affectional nature. Faith is exercised, but a measure of unbelief dims and shadows the life from above. A holy disposition is revealed, but at times wrong tempers assert themselves. Wondrous heavenward activities characterize the regenerate spirit, but not unfrequently earthward movements are discovered. The main current of life flows within the kingdom of God, but there are eddies that belong to the world. The conquest of Canaan by Israel was clear and decisive, but troublesome remnants of hostile tribes were left in the realm. A similar experience is common in the spiritual life. Why it should be so may not be clear. The sweep of faith is perhaps too limited to permit a completion of divine triumph. The facts are patent to multitudes of devout souls. Foes thus remaining may not rule, but they do limit the new life in its activities and expansion. They are a menace to its welfare. It is not the plan of God that such conditions should abide. The failure of Israel to secure the completion of their triumph opened the way for future trouble serious in character. At times those permitted to escape the sword came into power and ruled the land with a rod of iron. Then were the real heirs of the whole realm reduced to sad extremities. Too many who have entered the Canaan of the new life have had a similar experience. But he who in regeneration destroyed the armies of sin can deal successfully with the bands of stragglers that at first escaped. Those that remain are in no wise mightier than their fellows who perished, nor is their destruction a matter of increased difficulty. The God who won for Himself the body of

our love can win all we possess. He who commands confidence and trust on the scale that succeeds the gift of the new life can gain command of our entire stock. He who has given so large a measure of His own likeness can complete the portrait. The fulfilment of the greater tasks attending the impartation of pardon and transformation proves our Lord's ability to save unto the uttermost. Failure would have come earlier had its experience been a necessity. Deliverance from the evils and perils of a divided life is as certainly a part of the divine plan as is the attainment of any measure at all of the spiritual life. God's provisions and purposes cover the entire realm of human need. God in revelation clearly lays claim to all of love and faith and life. The definite seeking for the good under consideration in the fulfilment of the reasonable conditions divinely prescribed has brought the richer, fuller and satisfying life to multitudes. The revelation of larger needs in the spiritual life is always made that larger supplies may be received. The knowledge of a divided life is ever attended with the responsibility of seeking for its remedy in Christ. The time for deliverance comes with the discovery of existent need. It naturally belongs to the earlier days of the spiritual life. But the principle presented applies to the entire period of earthly life. Need existent and revealed is ever a divine call to the attainment of the required grace. "My God shall supply every need of yours according to His riches in glory in Christ Jesus." Phil. 4 : 19.

2. *Perfection in the spiritual life includes an up-to-date development in strength and experience of divine things.* As already noted growth is a law of the spiritual

life. While in the flesh such growth knows no final goal. It moreover seems unthinkable that in the future advancement can ever reach an end beyond which it cannot proceed. Living, healthful, active, human spirits have abiding need of new worlds to conquer. Creature perfection is always relative, and its various stages are but rungs of the ladder by which men ascend to ever greater heights. Spiritual growth is related to time. Growth is a process and involves a measure of duration. The same rate of progress for all does not seem to belong to the divine plan. Bodies and minds differ in the time required to reach maturity. There is good reason to believe that human spirits as well experience a like difference in their pilgrimage from height to height in the spiritual life. But each human spirit has its own normal rate of progress. Perfection requires that men keep pace with the fleeting years. Belated souls are ever imperfect. A child of two years with the development a single year should have brought is seriously defective. A young man with the stature and strength of a child is a dwarf. Dwarfed minds and spirits are a burden to be borne. Such know nothing of the perfection planned of God. God would have spiritual attainments keep step with time, and thus abound more and more.

4. *What conditions must needs be fulfilled in the attainment of the undivided life?*

1. *The want of such life must be known and felt.* The knowledge of self and of the treasures that belong to the ever-expanding life must characterize all worthy growth of souls. The vision of better things to be attained while in the flesh made Paul's life a race. The Laodicean Church was sadly deceived regarding its attainments and

deficiencies. "Thou sayest, I am rich, and have gotten riches, and have need of nothing; and knowest not that thou art the wretched one and miserable and poor and blind and naked." Rev. 3: 17. It is feared that many share such a poverty-stricken life without a knowledge of its presence. The Holy Spirit as eye-salve is a pressing need where such conditions exist, that vision may be clarified. God plans for a knowledge of defects and needs in the spiritual life. "If in anything ye be otherwise minded, this also shall God reveal unto you." Phil. 3: 15. But in the attainment of spiritual vision men co-operate with God.

2. *A renewed and comprehensive consecration to God must needs be made.* Whatever the explanation, the experience of a divided spiritual life is in proof of a present limited consecration. Such limitation is the basal cause of the unsatisfactory conditions. When otherwise-mindedness is revealed of God to His children it is that the lines of consecration may be extended to include the defect revealed. With increased light and intensified vision the larger call ever comes to earnest souls. "Sanctify yourselves," is an oft-repeated injunction in the Word of God. In consecration this divine call meets with response. In the spiritual life every advance indeed in powers and possibilities must be made available for God in a more comprehensive consecration.

3. *By faith Jesus Christ must needs have a larger reception that He may extend His saving mission over the entire field of need as revealed of God.* Every stage of salvation is a gift of divine grace in response to faith. Justified by faith, purified by faith, saved by faith, and kindred expressions abound in the Scriptures. The

higher spiritual life has a like relation to faith as that on the lower plane. It is by faith that "Christ is made unto us wisdom from God, and righteousness and sanctification, and redemption." 1 Cor. 1 : 30. By faith men are made full in Him. Col. 2 : 10. "All things are possible to him that believeth." Mark 9 : 35.

5. *What is the relation of a worthy use of the Holy Scriptures to spiritual growth?*

We now come to the study of spiritual growth as it is related to time. Such growth as a process goes on through the years. Growth is of God, but its experience in the spiritual realm is conditioned upon the attitudes and activities of men. Prescribed means must be used, or no advance can be realized. "I planted; Apollos watered; but God gave the increase." 1 Cor. 3 : 6. The injunction, "Grow in grace" is fulfilled by meeting the conditions ordained of God. Such conditions are in harmony with the nature of the case. They could not be exchanged for others different in character. The great and abiding conditions of spiritual growth are found in a worthy use of divine revelation, a worthy exercise of prayer, and normal spiritual service among men. We now deal with the first. Its treatment can be very brief as in the chapter on the Holy Scriptures the subject has already received attention. In divine revelation spiritual realities are unveiled. In its light, with vision made clear and strong, men find themselves in a realm where all things abound that pertain to life and godliness. Truth in the Gospel of Christ is the power of God unto salvation, and men are sanctified in the truth, for the reason that it brings them the vision of the Triune God and He becomes their heritage. In the Holy Scriptures

and the fellowships they offer devout spirits find their fatherland with its native air, its fruitful fields and gardens, its living streams, its market places stocked with every good, and the home that is filled with warmth and cheer. The Word of God's grace is able to build men up, and to give them a place among all that are sanctified.

6. *What is the relation of the prayer life to spiritual growth?*

Prayer is the most direct human response to divine communications embodied in inspired revelation. In His word God speaks to men. In prayer men speak to God. Prayer is our contribution to divine and human fellowship. Such fellowship conditions the continuance and development of the life in Christ. The prayer life amid the environments of divine revelation, in the highest sense, is the home life of humanity.

7. *What are the special factors in prayer that afford the conditions of spiritual growth?*

Prayer has four great factors, and each one in the nature of the case is peculiarly promotive of spiritual advancement. The incense used in worship under the Mosaic ritual was a type of prayer. Ps. 14 : 2 : Rev. 8 : 3 ; Luke 1 : 9, 10. Its ingredients were salt and four of the choicest among sweet spices. Salt was the symbol of sincerity. Prayer must be real or it is an abomination to God. Falseness can have no standing with Him. Answering to the four sweet spices prayer has four fundamental elements, no less, no more. They are as follows :—

1. *Praise to God.* Divine praise has a large place in Scripture prayers. The chief mission of the book of Psalms is to teach humanity how to pray. This book

that has brought inspiration and strength and comfort to multitudes of devout souls through the ages contains much of praise. Revelation declares, "He that offereth praise glorifieth God." Such praise in its very nature is a fruitful condition of spiritual growth. Praise is expressed appreciation of God. Hearts open to divine glory are alone capable of true praise. A special vision of divine power will bring an appropriation of such power, followed by increased strength. A clearer vision of the holiness of God will secure its reproduction on a larger scale in the subject of such vision. A higher vision of love divine will thrill the heart with richer and deeper love to God. A like effect will follow the special vision of every perfection of God. "We all, with unveiled face beholding as in a mirror the glory of the Lord, are transformed into the same image from glory to glory." 2 Cor. 3 : 18. It cannot be otherwise than that genuine divine praise bring enlargement and added strength to the spiritual life.

2. *The confession of existent conditions in ourselves and our fellows.* In true prayer men deal with facts regarding themselves and their kind. Guilt, defilement, helplessness, unworthiness, and limitations, as really found in the light of God, are brought before Him in sincere confession. Real dealings with God bring the needed discovery of self. Prayer deals with the discovered self as it is. Other hearts are known by the fruits of their lives. The object of confession in prayer will make it clear that it is conducive to spiritual growth. Guilt is brought to God that it may be canceled. Defilement confessed finds a divine fountain for all uncleanness. Confessed helplessness links itself to His power and the confessor is made

strong. Unworthiness brought to God seeks the worthiness of Christ and the soul shares His virtues. Creature limitations joined to infinite fullness gain satisfying completeness. But the element of confession in prayer has a larger mission than that of merely bringing discovered evils and needs to God. Deliverance from the evils and the supply of the good that is sought come as well within the sphere of such confession. The confession of love and trust and strength and joy is ever promotive of their advance to larger measure. A law of human nature makes it so. Confession of both classes of facts is common in the prayers recorded in the word of God. Such Confession, when true and sincere, is a spice of great sweetness to God, and brings largeness of life to those exercised therein.

3. *Petitions to God in harmony with existent need.* Divine wisdom and love have made the procuring of the things that pertain to life and godliness dependent upon requests in prayer. "Ye have not because ye ask not." Jas. 4 : 2. "Ask and it shall be given you, . . . for every one that asketh receiveth." Matt. 7 : 7, 8. "If ye abide in me, and my words abide in you, ask whatsoever ye will, and it shall be done unto you." John 15 : 7. All the treasures of salvation in human possession are directly related to requests made in prayer. Consecrated souls are encouraged to ask freely and largely. "Hitherto have ye asked nothing in My Name : ask, and ye shall receive, that your joy may be full." John 16 : 24. "Men ought always to pray, and not to faint." Luke 18 : 1. "Continue steadfastly in prayer." Rom. 12 : 12. "Pray without ceasing." 1 Thess. 5 : 17. The presentation of requests to God is the dominant thought in these inspired

counsels. They contemplate the continuous meeting of every spiritual need. With wants fully met souls experience unhindered growth. Such asking is an odour of a sweet smell to God. It is His good pleasure to give liberally to all.

4. *Thanksgiving.* Thanksgiving is expressed gratitude. According to divine revelation God orders all things in the interests of His children. The hairs of their heads are numbered. All things work together for their good. Permitted affliction works for them a far more exceeding and eternal weight of glory. A spirit of gratitude must needs attend a well rounded faith in the contents of such revelation. Ingratitude is the fruit of unbelief. Appearances are often against the inspired messages of divine love. God's ways do not *seem* to be equal. By a real and trying warfare faith maintains its standing. It is in a peculiar sense the mission of thanksgiving to stand with faith in storms and the stress of conflict. It is easy to experience and express gratitude when peace and prosperity abound, and all things conspire to smooth life's pathway. But God would have thanksgiving attend all conditions providentially ordered or permitted. "Giving thanks always for all things." Eph. 5 : 20. "In everything give thanks." 1 Thess. 5 : 18. Such a spirit of gratitude and its worthy expression is well-pleasing to God. It opens the way for the bestowment of ever larger measures of grace. Its nature makes thanksgiving eminently promotive of good in the spiritual life. It has a large place as a condition of spiritual growth. It is quite on a par with its fellow sweet spices in the incense of prayer. Ingratitude impoverishes and enfeebles the life that is from above.

8. *Why does the prayer that conditions spiritual growth include the Church of God in its exercise?*

The living and real Church of God is the body of Christ. This Church is a unity. Saved and accepted human souls are members of the living body of our Lord. Their mutual inter-relations are vital and most intimate. Rom. 12 : 5 ; 1 Cor. 6 : 15. They severally and unitedly render service to the body and to each other. The body is for the members, and the members for the body. No individual possession of unshared interests exists. Normal growth in the Church of Christ includes that of all its members and of the body as a whole. Men grow as they contribute to the growth of their fellows and of the Church. Disappointment awaits all who would be saved and attain perfection alone. In the nature of the case the prayer that conditions and promotes advancement in the spiritual life must include the body of Christ and its fellow-members.

9. *Why must the prayer that conditions spiritual growth include the world of mankind in its exercise?*

The salvation of Christ is for the world. God wills that realized redemption among men become co-extensive with the provisions of the atonement. Those composing the community of His earthly saints are but the first-fruits gathered from among the great multitudes of the unevangelized. The remaining harvest is as precious to God as the meagre portion safely garnered. Largely by means of those who have entered into the life from above would He win the unsaved for His kingdom. In this great service prayer has the pre-eminence. The prayer that bears the world as a burden to the Father is peculiarly promotive of spritual advancement. If this

factor be wanting, largeness of life can scarcely be realized. The winning of souls through answered prayer and needful service has a large place in the attainment of maturity in the kingdom of heaven. Indifference to the world's spiritual welfare blocks the way of growth, and dwarfs existent life.

10. *What is the relation of the prayer that conditions spiritual growth to Jesus Christ ?*

All prayer that fulfils its great mission is in the name of Jesus Christ. Divine revelation lays great stress upon this truth. "I am the way : no man cometh unto the Father but by me." "Whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son." "If ye shall ask anything in my name, that will I do." John 14 ; 6, 13, 14. "I chose you, and appointed you, that ye should go and bear fruit, and that your fruit should abide : that whatsoever ye shall ask of the Father in my name, He may give it you." John 15 : 16. "Verily, verily, I say unto you, if ye shall ask anything of the Father He will give it unto you in my name." John 16 : 23. The necessity of this condition of fruitful prayer is a part and parcel of human dependence upon Jesus Christ for salvation and life. Three great principles find acceptance in prayer offered in the name of Christ.

1. *The recognition that all human rights and claims and privileges in the courts of God are the fruit of the atonement of Christ.* The way into the holiest is sprinkled with His blood. If great moral and spiritual excellencies are present they are the fruits of His death. Their dependence on Him, for being and character precludes their presentation as a reason for access to

God. The atonement is the firmament beneath which every good of the kingdom of heaven is found for humanity. The saints of God on earth and in heaven ever glory in the cross of Christ. The deep humility that finds expression in such recognized and abiding dependence on Christ affords a condition peculiarly favourable to spiritual advancement. "Blessed are the poor is spirit: for theirs is the kingdom of heaven." Matt. 5 : 3.

2. *Acknowledged possession by Christ.* Only Christ's own have the freedom of the Divine presence. As His own they share His rights and claims and privileges in the temple not made with hands. They dwell in the house of the Lord for ever. "Ye are Christ's." 1 Cor. 3 : 23. This truth applies to all human children of God. For such Jesus prays, "Father, I desire that they also whom thou hast given me be with me where I am." John 17 : 24. It is with their consent that men are thus given to the Son, and the life with Him in God begins upon the earth. In prayer this life has its highest activities, and such activities in their nature are ever promotive of spiritual enlargement.

3. *The use of received benefits for Christ.* To ask in the name of Christ is to ask in harmony with His will. The benefits asked accord with utmost need. Without them satisfying welfare remains unrealized. Their mission in the interests of their recipients is great and comprehensive and abiding. They clothe human souls with beauty, and enrich them with a heritage of unmeasured value. All such wealth comes into constant use. The spiritual realm has no locked-up capital. But in the possession and employment of the treasures of the

heavenly kingdom one consideration towers above all its fellows. It is this, that all inherited good shall be brought back to Christ for service in His kingdom, and to have a place in the consummation of the great plans of His empire. The subjection of every grace and virtue to the service of the Christ greatly enhances their value to the children of God. Prayer thus offered in the name of Christ cannot be otherwise than wondrously promotive of spiritual development.

11. *What is the relation of the prayer that conditions spiritual growth to the Holy Spirit?*

The mission of the Holy Spirit has a large place in the prayers of God's people. Normal and worthy prayer is "in the Holy Spirit." Jude 20. As already noted, the use of incense affords a picture of prayer fulfilling its calling. In that use holy fire was indispensable. The censor containing the fire rested upon the golden altar. The altar stood for Christ, the fire for the Holy Spirit. In Mosaic rites fire was ever a type of the Divine Spirit. Through Christ the Holy Spirit comes into the relation to humanity that conditions the accomplishment of His saving mission. In the prayer life His presence and activities are a necessity to success. Contact with the fire transformed the incense into the odour of a sweet smell to God. So the Holy Spirit vitalizes and empowers human prayers. He brings devout souls face to face with God. "Through Christ we both have our access in one Spirit to the Father." Eph. 2: 18. The Holy Spirit has a two-fold mission in genuine prayer.

1. *He affords the light and knowledge that render worthy prayer a possibility.* The Holy Spirit is the

revealer of God to men. In His light the infinite fullness of God appears. He also reveals men to themselves. He unveils to their vision their own utter emptiness and unmeasured need. Amid His revealings inexpressible want and infinite fullness are brought together. Such illumination conditions intelligent and comprehensive prayer, prayer that brings wealth and largeness to human spirits.

2. *He inspires deep longings and aids their expression in fruitful prayers.* The initiatory in every forward step in the spiritual life belongs to God. Men work out their salvation because God worketh in them to will and to do. This truth applies with full force in the exercise of prayer. The Holy Spirit is the divine agent in such energizings in human hearts. "The Spirit also helpeth our infirmity: for we know not how to pray as we ought; but the Spirit himself maketh intercession for us with groanings that cannot be uttered." Rom. 8: 26. The Holy Spirit's intercessions find expression in human spirits. He makes their interests His own, and pouring into them His own deep longings, He bears them up in prayers that command a satisfying response from above. Humanity left alone cannot rise to such intense desire for holy character and divine fellowship. As holy fire enabled the incense to fulfil its mission, so the Holy Spirit gives reality and efficacy and fruitage to the prayers of God's people. Prayers inspired by Him alone are able to make the prescribed contribution to spiritual growth. Through Christ the Holy Spirit has been given to become the heritage of all who will respond to the great plans of God. He is present to make the prayer life real and satisfying.

12. *What is the place given to private prayer in the plans of God?*

Our lord laid utmost emphasis upon the observance of private or secret prayer. "When thou prayest, enter into thine inner chamber, and having shut the door, pray to thy Father who is in secret, and thy Father who seeth in secret shall recompense thee." Matt. 6: 6. The example of Christ harmonized with such teaching. It was His custom to withdraw into solitude for hours of communion with the Father. When His active ministry precluded leisure by day His nights were divided between prayer and sleep. He especially betook Himself to private prayer when great problems must needs be solved. After a lengthened period of thus waiting upon the Father He made choice of His twelve apostles. When the multitudes became clamorous to make Him King, many hours in secret prayer brought a change in His attitude toward and treatment of the secularized populace that effectually turned them aside from their rash and unwise plans. It was during such a season of prayer that He became transfigured, and held converse with Moses and Elijah. Secret prayer brought Him support in Gethsemane, and made Him strong for the agonies of Calvary. The saintly characters and spiritual leaders in all the ages have been much given to prayer alone with God. Christian history is full of illustrations as to the great place held by secret prayer in the spiritual life that measures up to normal conditions. It is with God alone that men fight their great battles to the finish, and are made strong for service. In the spiritual life individuality holds the supreme place, and there is a deep spiritual philosophy in the instruction of the

Master that the closed inner chamber be made the special meeting place with God. The life sufficiently given to individual dealings with God will not be wanting in spiritual growth.

13. *What place does family worship hold in the growing spiritual life?*

The family is among the chiefest divine provisions for human welfare. When God's plans are realized it affords a province of the Eden life upon the earth. In the family approximately ideal God holds the supreme place. His accepted and honoured presence invests the resulting home with its peculiar charm. It provides the very best environments for the care and the training of children for the kingdom of God. Such a home is a church in embryo. It is a temple of God where His glory dwells. Regular and cheerful worship is entirely befitting its character. A family without worship is wanting in one of the chiefest factors that give it a worthy character and standing in the world. A prayerless home can scarcely afford other conditions promotive of spiritual advancement. "As for me and my house, we will serve Jehovah." Josh. 24 : 15. In such service worship holds the largest place. Such a decision regarding family religion is worthy of universal imitation. Worship in and with the household is a necessity if spiritual attainments are to measure up to existent possibilities and divine provisions.

14. *What place does public worship hold in the normal spiritual life?*

The solidarity of the spiritual church is not less divinely emphasized than individuality in those composing it. In consequence public worship has had a large place in

the plans of God through the ages. In the Mosaic dispensation the Sabbath was observed as a day for a solemn assembly. Num. 29 : 35. Such observance was enjoined of God. From the beginning Christianity has recognized an abiding duty corresponding in character. "Let us consider one another to provoke unto love and good works ; not forsaking our own assembling together, as the custom of some is." Heb. 10 : 24, 25. Cogent and weighty reasons exist for regularity and faithfulness in the observance of public worship.

1. *It is ordained of God.* As expressive of the divine will it is a matter of human duty. The rejection of the divine will and the neglect of duty cannot conduce to human welfare. Disobedience is always harmful. The common failure to recognize the loss incurred does not cancel its reality. Discerning souls cannot fail to see that the tone of piety is lowered and spiritual vitality is lessened. The weakened life too largely accounts for the want of appetite that finds satisfaction in the house of God. The soul unattracted by public worship is not likely to be drawn toward communion with God amid other conditions.

2. *Public worship is mainly used of God in extending His kingdom in the world.* Places of public worship are opened to all men. Souls won to Christ by His people are commonly such as attend their gatherings. Among converts hand-picked fruit is not uncommon, but the pickers and the fruit have had their place in the congregation of worshippers. The assemblies of Christian disciples provide the army engaged in the world's conquest. Few indeed who neglect the house of God have a part in this great mission. Were all to follow the

example of the many who have no part or lot in public worship the world would soon be without a Christian Church, without a gospel ministry, without a Holy Bible, and the society would revert to paganism or to conditions of equivalent evil. Public worship is commonly a necessity to spiritual growth in the individual and to the community of God's children. What God has joined together men cannot with safety put asunder.

15. *What is the relation of Christian service to spiritual growth?*

Activity is a law of all life. The higher the plane of life, the higher is the order of such activity. In all life that which is spiritual has the pre-eminence. In a worthy sense it is divine in character. Hence its varied forms of activity have a sphere of supreme greatness. To the spiritual life inactivity is death. The measure of activity determines and expresses the measure of life. In some sense all its activities are in the way of service. The efforts of the Christian learner, the struggles of the soul in prayer, the conflicts with weaknesses within and foes without, and the work to win and build up others for Christ, are all forms of spiritual service. The humblest and lowliest of such service has a sweep of great magnitude. The earnestness that should characterize its fulfilment is strikingly set forth in the Holy Scriptures. The disciple is a labourer. Matt. 20 : 1. He is to toil on until the evening comes, bearing the burden and heat of the day. He is a runner and wrestler in the public games. Phil. 3 : 12—14 ; Eph. 6 : 12. Earnest and honest exertion is the condition of physical and mental power among men. The idlers are wanting in brawn and brain. So in the spiritual life. Its service

brings a variety of rewards and benefits, and among the greatest is the advancement secured in strength and fitness for higher service. In the parable of the pounds the most successful servant began with ability to trade with one pound. Persevering effort brought enlarging capacity until he was placed in authority over ten cities. Such regal service was needful as a worthy sphere for the exercise of his matured powers. Developed powers never to go waste in the kingdom of God. In spiritual service God presents a goal worthy of the highest and holiest ambition. Fulfilled service, enjoined from above, brings ability in ever larger measure, and a realm for its exercise entirely sufficient and satisfying.

CHAPTER XVII

GOOD WORKS

1. *What activities in human life are included in good works?*

Redeemed humanity is called to maintain good works. "We are His workmanship, created in Christ Jesus for good works, which God afore prepared that we should walk in them." Eph. 2 : 10. Upon such good works the Holy Scriptures lay utmost emphasis. The good works required are related to moral agency. In the broadest sense all works that have a place or part in the worthy fulfilment of such agency are good. The sphere of moral agency is found amid the relationships that men sustain to God, and to their fellows, and to themselves. All rightful and normal dealings with God and neighbours and self belong to this category. The following classification may be helpful :—

1. *The conditions to be met in the attainment and promotion of the spiritual and ethical life are expressive of good works.* The repentance that prepares the way of the Lord, and the faith that receives Him, belong to this list. They include also the activities that bring increased divine knowledge, the exercise of prayer, and all service rendered in the interests of the kingdom of God.

2. *Special callings fulfilled belong to the category of good works.* Every subject of God's kingdom has some divinely appointed sphere of special service. Such varied

service is illustrated by the members of the human body. The activities that bring the accomplishment of individual missions are good works.

3. *In a wider sense there are moral activities, or good works, that give expression to the new life, and meet its obligations which are common to all who are united to Christ.* The realm of such activities is indicated by the Decalogue which gives to humanity an epitome of the laws of the spiritual kingdom. The two great commandments of love to God and men set forth the spirit in which the ten commandments are to find fulfilment. Such good works will chiefly command our thought in this chapter.

2. *What is the relation of good works to human salvation?*

This question concerns good works that belong to the spiritual life. The law of love can only find fulfilment among forgiven and transformed souls. Carnal humanity has its life on a plane far below the possibilities of such experience. The seventh of Romans gives a picture of enlightened and awakened carnality, struggling with the laws that are in adjustment to the life in Christ not yet received. The law of sin and death still triumphed. In the eighth chapter the law of the Spirit of life has brought freedom from the law of sin and death. Then the law of love found its place in the heart released from its chains. It then joined the cloud of witnesses to the glory of the higher law. "Oh, how I love thy law! It is my meditation all the day." Ps. 119: 97. "I delight to do thy will, O my God; yea, thy law is within my heart." Ps. 40: 8. The gift of life, and then the fulfilment of the law of love, is the divine order.

In the nature of the case no other order is possible. The presence of the tree is a necessity to fruitage. The good works we study are the result and expression of the spiritual life and not its condition. Salvation is God's free gift from start to finish. Good works create no merit that affords a shadow of freedom from utter dependence upon Jesus Christ for all that pertains to life and godliness. And yet a worthy use of the life bestowed in Him, which use is manifested in good works, does condition continued ability to receive the grace that brings salvation. Spiritual gifts unused are always withdrawn. Fruitless branches are taken away. Of necessity it must be so. Fruitage is the expression of life. Life that does not find its way to expression perishes. Hence, we are told that "Faith without works is dead." Jas. 2 : 17. Faith appropriates the gifts of God that it may carry them to their goal in the activities of love. Neglect of the goal enfeebles and destroys the power to appropriate. Death is the inevitable end of such a course.

3. *What are the peculiar elements of greatness in the Decalogue?*

1. *It was given in the most impressive manner.* Israel was prepared with utmost care for its reception. The occasion was supreme in its greatness. The part they were to perform was delineated in all possible detail. God's manifested presence was attended with unprecedented glory. Then was the voice of the Almighty heard proclaiming this great law of His kingdom. The proclamation made the deepest impression upon the greatest audience ever addressed upon the earth. To add to the significance of the occasion and the law

given it was written with the finger of God. A law thus given must be worthy of every attention and great honour.

2. *The character of the Decalogue gives it a wondrous adaptation to all mankind through the ages.* It is in adjustment to all stages of human development, and to every plane of civilization and culture. It fixes worthy limitations for the activities of the moral and spiritual life throughout its earthly pilgrimage. Humanity, while in the flesh, cannot outgrow its requirements. Its great principles are as abiding as the life it regulates. Christ unveiled its basal principles in a wondrous manner. The lustful look, physical or mental, is adultery. Enmity is murder. Covetousness is idolatry. Obedience is a matter of the inner, hidden life. Love, in the full measure of its sweep and intensity, conditions a worthy adjustment to its requirements. The glory of the Decalogue appears when written upon the human spirit.

3 *The Decalogue is called "The Words of the Covenant."* Its great principles afford the basis of friendly relations between God and men. The supreme glory of God is found in His moral perfection. He is the righteous and Holy God. When the basal principles of the Decalogue find embodiment in humanity, men are lifted to the same general plane in character and life, and affinity with God is natural and abiding. As Father and children God and men have common interests, and covenant relationship is the outcome. In such covenant God pledges himself to fulfil all claims upon Him as Father and Supreme Ruler. Men undertake to respond to God in worthy love and trust and obedience.

4. *The Decalogue is negative in form, but has a positive side in fulfilment.* Every "shalt not" is, in necessary thought, joined to a "shalt" of like dignity and worth. The negative and positive in divine law are like the two parts of a bi-valve shell. While attended by life they are inseparable. They are a unity in the moral life of humanity.

5. *The Decalogue has its normal and abiding sphere in the transformed life in Christ.* It commands little favour in the unawakened fleshly life of the world. It brings the knowledge of sin to serious and earnest souls. But this is a temporary mission. Its basal principles fix abiding limitations in the activities of the divine life in men. It affords a worthy pattern for humanity come to its own. In its tuitional mission it seeks moral perfection in men, and unhindered affinity and fellowship with God.

4. *Into what two parts is the Decalogue divided?*

The Decalogue is divided into two tables. The first four commandments constitute the first table. The first table sets forth the duties of men to God. The first commandment secures to the one true God His rightful place in the hearts and lives of men. The second has more special reference to worthy means or media of access to God. Images cannot serve as true mediators. The one real and living Mediator is Jesus Christ. The third commandment is in the special interests of sincere and spiritual worship. It prohibits all unreal and insincere and evil use of the name of God. The fourth commandment would secure to humanity the fullest and richest life, consecrated to God. It calls for freedom from excess of toil, and for leisure for divine worship and

service. Worthy Sabbath observance gives to God the first fruits of time, and the sanctification of the first fruits makes the entire harvest holy.

The second table of the Decalogue contains the remaining six commandments, which serve to reveal to mankind the duties of men to men in the kingdom of God. The fifth commandment secures to worthy parentage the honour due from children. The four succeeding commandments would secure to humanity the entire heritage of good belonging to the earthly life. This heritage includes safety for life, worthy sexual relationships in the institution of the family, security for possessions in property, and the enjoyment of a reputation in harmony with true character. The tenth commandment forbids covetousness, the spirit which builds up a self-centred worldliness, and isolates men from each other and from God. The basal principles of the second table of the Decalogue have their widest application in the realm of the spiritual life, and require that men seek for each other salvation from sin, and fitness for possession of the heavenly inheritance.

5. *What are the special contents of the first commandment ?*

The basel factor in the ethical as well as the spiritual life is found in right and worthy relationship with God. The first commandment inculcates or implies two things.

1. *The prohibition of false gods.* " Thou shalt have no other gods before or instead of me." Only one supreme and infinite God is a possibility of thought. All others called gods are created beings or things, or creatures of imagination. No possible substitute can take the place of the true and living God among men. None

other can do His work, or suffice for human need. Love and care for mankind prompted the rejection of all false objects of trust and worship. The God who is real and abides and possesses all possible perfection speaks with full authority regarding the problem under consideration.

2. *The first Commandment gives God His rightful place in human hearts and lives.* The rejection of false gods is naturally followed by the acceptance of Him who is true and worthy. A responsible creature spirit cannot remain a vacuum. Men are created for worship. If God be shut out, a usurper will rule the realm. In addition to finate beings and creatures of imagination, the ends for which men live may become the false gods that ensnare those who will not have Jehovah as their portion. When wealth and pleasure and gratified passion become goals of life, they find admission to the pantheon of false deities. Self-deification and self-worship are common experience among godless souls. The first commandment sweeps away all such, and enthrones the God over all blessed for ever. He alone can bring humanity to its real goal in moral perfection and worthy environments.

6. *What are the teachings of the second Commandment?*

The second Commandment prohibits image worship, or idolatry. In so far as images find acceptance as real gods, their use is forbidden in the first Commandment. But idols are called images of gods also, and as such, they served as means of dealings with them. Such is the more common thought in image worship. The calf made by Aaron, and those set up by Jereboam, the son of Nebat, were made to represent Jehovah. They

were to serve as mediators between men and God. The use of images in worship under any pretext whatever, is divinely prohibited.

7. *Why are images as mediators rejected of God?*

1. *They are entirely unequal to the mission of mediators.* The history of their influence in worship abundantly reveals their utter unfitness for such lofty service. They possess no qualities that can remind men of the perfections of God. In no attribute are they akin to Him. He is a Spirit. Images are material and can bear no likeness to Him. He is the living God. They are without life. Death cannot represent life. As a Spirit, God is without form. No creature form embodied in an image can reveal His nature and attributes. The history of idolatry is illustrative of the vanity and evil of image worship. 1. It has only found acceptance with men who have lost or never attained their true standing with God. It has ever been supremely repulsive to those who have lived in the experience of fellowship with Him. 2. Image worship blots out the knowledge of and acquaintance with the true God. In its exercise, spiritual darkness thickens. It leads to a backness of darkness that abides. 3. Moral corruption is ever an attendant upon idolatry. It arouses the vilest passions and sets men to seeking their gratification. It begets cruelties that seek the destruction of human kind. It destroys every grace and virtue of the human spirit. In the first chapter of Romans, Paul draws its portrait with a master-hand. His portrayal is sustained as true by the trustworthy testimony of many witnesses.

2. *Such man-made mediators are unnecessary, for God has provided the true way to Himself.* The preva-

lence of idolatry among men may afford proof of the need of a real mediator between men and God. Divine revelation recognizes such need as present and supremely great. Such need is divinely met. From within the Deity came forth the Eternal Son. Incarnate in Jesus Christ He proclaims, "I am the way. No man cometh unto the Father, but by Me." He possesses the qualities so conspicuous by their absence in images. In character and life, He is the embodiment of every perfection of the Godhead. Through His death, He opened the highway to the courts of God, and by His continuous intercession, He maintains such highway through the ages. He is the one and sufficient Mediator. Idolatry has no more relation to human need than it has to helpful power among its victims.

8. *What other evils are akin to idolatry in nature and effects?*

1. *An unworthy love of the world.* The world is an important part of the creation of God. It is the childhood home of humanity. When rightly used it is a dear world, and has a large measure of good for worthy men. But it is a means and not an end. It affords a school life, and is a training ground for spiritual service here and hereafter. Our real and abiding inheritance is in a higher realm. He who seeks the world as the chief or only goal of life is an idolater. "If any man love the world, the love of the Father is not in him." 1 John 2: 15. Covetousness is idolatry, and covetousness is excessive love of the world. Col. 3 : 5. Such forbidden love is closely akin to image worship in its fruits.

2. *A trust in the forms and letter of religion that leaves the soul short of God.* Many Jews gloried in their

Scriptures and ceremonial without the attainment of the life they set forth. Revelation and its helpful forms are divinely chosen means to a great end. Many stop short in the observance of the externals of Christianity, and fail to pass over the highway afforded into the experience of holiness and communion with God. Such use of revelation and religious rites and ceremonies belongs in nature and fruitage to the realm of idolatry. God is shut out of the spirit and life, and the letter of revelation and the forms of religion take His place. Spiritual death ever attends such a course. "My little children, guard yourselves from idols." 1 John 5 : 21. This injunction is needed through the ages and in every place.

9. *What are the teachings of the third Commandment?*

The third Commandment prohibits an unworthy use of the name of God. His name and character are intimately related. His name is expressive of His perfections. A worthy use of the divine name embodies worthy thoughts and feelings and attitudes regarding God.

1. *A worthy use of God's name makes Him the possessor of our being.* Aliens by choice from Him have no rightful dealings with His name. If used in seeming reverence it can only be in falsehood. Consecration to Him must precede the use of the name of God this Commandment requires.

2. *God's name is worthily used in true worship.* Forms of worship must embody reality and sincerity and life to command such a use of the divine name. God's name is profaned if employed in the worship of false gods, or in false worship of Jehovah Himself. Thoughtless and empty use of words expressive of worship is forbidden by this Commandment.

3. *In worthy use God's name is employed in blessing our fellows.* "Bless and curse not" is an injunction for all mankind. To bless in heart and reality is to bless in the name of the Lord. This truth prohibits all profane swearing. In such swearing men curse persons and things in that Holy name. Profanity in speech is the quintescence of sacrilege and impiety.

4. *A worthy use of God's name links life's activities to Him.* "Whatsoever ye do, in word or deed, do all in the name of the Lord Jesus." Col. 3 : 17. With enlightened souls the name of the Lord Jesus stands for that of God. "Whatsoever ye do, do all to the glory of God." 1 Cor. 10 : 31. Only in ways and deeds of righteousness can God attend humanity. All evil doings profane His name.

5. *A worthy use of God's name makes Him a witness to our truth and sincerity.* "God is witness betwixt me and thee," Gen. 31 : 50. God gladly witnesses to truth, but will have no share in human falseness. The use of His name in perjury and falsifying of every kind is profanity and blasphemy. "Jehovah will not hold him guiltless that taketh His name in vain."

10. *What is the teaching of the Holy Scriptures regarding a weekly Sabbath for worship and rest?*

1. *There was a pre-Mosaic Sabbath.* Reasons for this belief seem satisfying. Such a provision is pre-supposed in the first Scripture reference to the Sabbath. "And on the seventh day God finished His work which He had made; and He rested on the seventh day from all the work that He had made. And God blessed the seventh day and hallowed it." Gen. 2 : 2, 5. The Sabbath law was in force in Israel before the Decalogue

was given. Ex. 16: 25–30. Among various ancient nations, the seventh day was recognized and observed as a sacred day. The primeval Sabbath provisions would seem to have been the source of traditions that spread far and wide over the earth. They would account for the very extensive observance of one day in every seven as holy.

2. *The fourth Commandment gave the Sabbath its abiding place in the Jewish dispensation.* Great stress was laid upon its observance. The fact that it was recognized as holy while the remaining six days were common, links it with the priesthood and sacrifices and tabernacle to the Mosaic ceremonial. For tuitional purposes animals and things and places and persons were divided into clean and unclean, or holy and common. Time shared in such division. Jesus Christ swept away all such distinctions, and for consecrated souls made all things clean and pure. Time shared in the transformation, and the reasons for the ceremonial Jewish Sabbath passed away with their priesthood and sacrifices and temple.

3. *Christianity from the beginning has had its Sabbath.* The reason for a weekly Sabbath is based on human need. "The Sabbath was made for man." Such need is related to both worship and rest. Christianity without a Sabbath would be at a very grave disadvantage. It is most fitting that the day in which Christ triumphed over death should be the Christian Sabbath. All good for humanity is linked to that day. Its observance from the very beginning affords satisfying proof that the change in the day was of God. With rare exceptions it has held its place through the centuries.

God's seal of approval has continuously rested upon the observance of the Christian Sabbath.

11. *What peculiar advantages result from a worthy observance of the Sabbath?*

In Israel, Sabbath observance was attended with the special favour of God. "Blessed is the man that keepeth the Sabbath from profaning it." Isa. 56: 2 "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day: and call the Sabbath a delight and the holy of Jehovah honourable; and shalt honour it, not doing thine own ways, nor finding thine own pleasure: then shalt thou delight thyself in Jehovah; and I will make thee to ride upon the high places of the earth; and I will feed thee with the heritage of Jacob thy father." Isa. 58: 13, 14. Such benefits are in nowise arbitrary in character. They belong to worthy Sabbath observance in the nature of the case. The following benefits naturally attend such use of God's chosen day.

1. *Improved physical conditions.* Sabbath rest is in perfect adjustment to bodily needs. Men cannot endure the grind of continuous daily toil. A night of rest does not suffice to make entirely good the wast of a day of strenuous labour. A day of rest in seven is needful to restore and maintain the balance required in the best physical conditions. Sabbath observance is thus promotive of bodily strength and vigour, and consequently of long life upon the earth.

2. *Temporal prosperity.* Humanly speaking temporal prosperity is determined by the quality and measure of labour performed. Strength of brain and brawn determines largely the quality and measure of such labour. Six days of toil, with powers fresh and vigorous, bring

far greater results than seven days can produce amid weariness and fatigue. Experiments have often proved the correctness of this claim. Animals will accomplish a journey in less in time by resting one day in seven than by continuous travel. Divine provision for the Sabbath is in the interest of the largest measure of the best work in the world.

3. *Spiritual welfare.* The crowning glory of the Sabbath is found in its relation to the spiritual life. Religious education and divine worship are supreme among human interests. Leisure for spiritual tuition, and fellowship with God is a necessity to the souls of men. During the six days of labour, time must be secured for worthy dealings with God. But a day in seven for the life in Christ is as real and pressing a necessity for the spirits of men as for their bodies. The soul and body are at one in their need of a Sabbath. Deprived of Sabbath leisure for divine things human spirits pine in poverty and feebleness. The Sabbath, as well, supplies earnest souls with opportunities for helpful ministries to fellow pilgrims. If objection be made that Sabbath worship and instruction and ministries involve work, and deprive of rest, the answer is twofold. First such activities do not take up the entire Sabbath. The day is divided between these exercises and rest. Then again change in the character of work is often found restful and refreshing. Cessation from activities is not all of bodily rest. In experience men find relief from physical weariness in waiting upon God. Spiritual ministries may prove invigorating to both body and soul. Sabbath dealings with God and His kingdom and rest for coming days of toil are not at variance. The Sabbath is for the whole man.

12. *What is worthy Sabbath observance?*

The answer to this question includes several things.

1. *The day is to be held in great honour.* In intrinsic character it in nowise differs from other days. But it has been divinely chosen and appointed for special dealings with the most sacred things of the universe. In its great mission it is akin to places set apart for divine worship and spiritual instruction. Its mission is supreme in dignity and worth. Hence it is worthy of peculiar reverence and love.

2. *If possible it should be observed in rest from secular toil.* Such rest has a prominent place among the reasons for its appointment. Things should be avoided that give work to others. When men are employed in callings that necessitate Sabbath labour the rest sacrificed should be made good on other days. Necessity must be real to justify Sabbath labour. Unnecessary Sabbath toil, with no provision for a weekly day of rest, vitiates the divine plan, and leaves humanity without the great benefits the Sabbath affords.

3. *Works of mercy are part of the worthy ministrations of the Sabbath.* Jesus healed the sick and relieved the distressed on the Sabbath. When accused of its desecration, His answer was, "The Sabbath was made for man, and not man for the Sabbath." Unforeseen discomfort that can be relieved, need not await the arrival of another day. It is a worthy use of the day to prevent losses that will bring pinching want further on. Efforts to lessen sin and promote righteousness are ever at one with the character of the Sabbath. God would not have the day one of gloom and shadowed solemnity. It should be the brightest of the seven. But frivolity

and pleasures that dissipate thoughts of and disturb dealings with God and His kingdom have a place in Sabbath desecration.

4. *Public worship is peculiarly befitting the Sabbath.* The Jewish Sabbath was a day of holy convocations. Lev. 23 : 2. The Christian Sabbath has been such from the beginning. The injunction, "Not forsaking our own assembling together," has a special application to Sabbath gatherings for worship. Habitual neglect of Sabbath worship, if universal, would soon leave the world without a Sabbath worthy of the name. To individuals thus neglecting its privileges and opportunities, the Sabbath has little more than a shadow of its real character, and its great mission remains unfulfilled. Home exercises also that bring spiritual tuition and divine fellowship have an important place in worthy Sabbath observance.

13. *What is the teaching embodied in the fifth Commandment ?*

The mutual obligation of parents and children are presented or implied in the fifth Commandment. The Holy Scriptures put great honour upon worthy human parents. Through such parentage the propagation of the race is secured, and the earth became and remains inhabited. Parents are God's special representatives in the care and training of the children committed to their hands. The mission involved is on the highest plane. No creature of God can be charged with more worthy or responsible service. Worthy results in such service are among the great things of His kingdom. Where failure obtains it is of tremendous magnitude. The call to be parents is among the greatest in the realm of rational creatures. The gift of children is one of unmeasured

value. Only when united to God and filled with His grace can parents accomplish their divinely appointed and stupendous mission. Divine counsels to parents are very impressive, and illustrate the greatness of their calling. "Ye fathers, nature your children in the chastening and admonition of the Lord." Eph. 6 : 4. The Decalogue was to be taught with great earnestness and solemnity to the children. "These words which I command thee this day shall be upon thy heart; and thou shalt teach them diligently unto thy children." Deut. 6 : 6, 7. "Train up a child in the way he should go." Prov. 22 : 6. Such injunctions are oft repeated or implied and receive utmost emphasis. From a babe Timothy knew the sacred writings, and a model mother was his teacher. Her fulfilled mission gave the Church a great spiritual leader. Divine provision for special honour to parents applies only to those who at least make a worthy effort to measure up to their great calling. It is fitting and needful that children of such parents bestow upon them great honour, since chiefly through them they are prepared for the life that now is and that which is to come.

14. *In what ways may children honour worthy parents?*

1. *In childhood by unquestioning obedience.* During such period in authority parents are vicegerents of God. It is theirs to wisely control, and children are to obey. In childhood, disobedience to parents is disobedience to God. "Children, obey your parents in all things, for this is well-pleasing to the Lord." Col. 5 : 20. "Children obey your parents in the Lord, for this is right." Eph. 6 : 1. "My son, keep the commandment of thy father, and forsake not the law of thy mother." Prov. 6 : 20.

To such obedience there is one limit. When the will of God has become known, such will must be accepted as supreme. Enlightened souls must obey God, and, if need be, disobey unworthy parents.

2. *Children honour worthy parents by walking in their footsteps.* Living object-lessons in parents are more potent in the moulding of children than lessons imparted in words. Blessed are the parents whose lives before their children are truth and righteousness and goodness in the concrete. Blessed are the children who honour such parents by reproducing their excellencies.

3. *Children honour parents by life-long love and worthy consideration.* Children grown up become the heads of families, and family interests become absorbing. But heart alienations from aged parents are unworthy and expressive of dishonour. This commandment requires loving and ungrudging ministries to parents in the measure of need during the feebleness that attends the approaches to the world beyond. To smooth the pathway to the grave, in a pre-eminent sense, fulfills this command. Honour to parents conditioned Israel's full enjoyment of their heritage in Canaan. "Honour thy father and thy mother, that thy days may be long in the land which Jehovah thy God giveth thee." Ex. 20 : 12. Saint Paul characterizes this as "the first commandment with promise." Eph. 6 : 2.

15. *What is the sweep of duty embodied in the sixth Commandment ?*

The sixth commandment prescribes safety for human life. God sets Himself against the destruction of such life by human agents. The commandment is given in the negative form, but the requirement involves various

positive activities that secure freedom from evils that bring death to men. It has primary and direct reference to the bodies of men, but the principles involved apply equally and pre-eminently to human spirits. Members of the human race must do their utmost to secure personal and all-round and abiding safety for their follows. Obedience to the sixth commandment must be attended with the fulfilment of various divine requirements akin to it in character. The following are worthy of attention.

1. *Freedom from a wrong spirit toward mankind.* Enmity toward fellows is divinely prohibited. "He that hateth his brother is a murderer." 1 John 3 : 13. "Every one that is angry with his brother shall be in danger of the judgment." Matt. 5 : 22. "Love your enemies." Matt. 5 : 43. Lovelessness and enmity are responsible for the destruction of human life that finds expression in murder. God requires the removal of the root of such evil. Then such danger to life will end.

2. *Mutual protection from the agents of death.* The spirit that seeks safety for human life will seek remedies for the diseases that bring that and the removal of their causes. Christianity provides hospitals and dispensaries for the sick that they may be healed. It is the friend of sanitation and cleanliness and every other good that conditions health and contributes to the fullest measure of life extending over the longest possible period. The spirit Christ begets promotes the employment of every available means for the rescue of endangered lives. Many influenced by this spirit have sacrificed their own lives in seeking safety for their fellows. Such martyrs have but fulfilled the principles underlying the sixth Commandment. Those who live and labour for the

deliverance of men from sin, and to promote their spiritual life and welfare, are governed by these selfsame principles in their wider realm.

3. *Help to employment needed for the support of life.* In the preservation and support of life, men co-operate with God. In response to labour, He bestows daily bread. In the securing of labour, men often serve each other. Among the duties of neighbours that of opening the way, as need may exist and opportunity offer, for suitable employment and adequate remuneration has an important place. Unrequited or insufficiently requited labour forced upon men is out of harmony with the sixth Commandment. The subjection of men to conditions that must of necessity weaken and shorten human life is a violation of this law. When selfishness bears sway, blood-guiltiness can scarcely be escaped. A large measure of mutual love alone can keep men pure from the blood of their fellows.

16. *Under what conditions may human life be lawfully taken?*

1. *In punishment for murder.* "Whoso sheddeth blood, by man shall his blood be shed." Gen. 9 : 6. Worthy reasons exist for the maintenance of this ancient law. It is fitting in character, and no other form of punishment wields so potent an influence in the restraint of evil men.

2. *In self-defence.* The slaughter of a would-be murderer is lawful, when no other means of self-protection will suffice. The same extreme is lawful in the restraint of evil men from outrage that would blight human life. Especially does this apply to the protection of the purity and honour of womankind.

3. *In the maintenance of national safety and welfare.* Treason may be lawfully put down and invasion resisted at the expense of life. Self-preservation in governments and society is as lawful as in the case of individuals. True citizens, if need be, will lay down their lives in the interests of security and safety for their people. Slaughter in wars of aggression and oppression belongs to the character of murder, and is forbidden by the sixth Commandment.

17. *Why do the Holy Scriptures lay great stress upon the evil of adultery?*

The seventh Commandment prohibits adultery. The Christian Scriptures lay utmost emphasis upon the magnitude of this forbidden evil. "Can a man take fire in his bosom, and his clothes not be burned? or can one walk upon hot coals and his feet not be scorched? So is he that goeth to his neighbour's wife." Prov. 6 : 27–29. "Let not thy heart decline to her ways; go not astray in her paths. For she hath cast many down wounded: yea, all her slain are a mighty host. Her house is the way to Sheol, going down to the chambers of death." Prov. 7 : 25–27. "Be not deceived: neither fornicators, nor adulterers, nor effeminate, nor abusers of themselves, shall inherit the kingdom of God." 1 Cor. 6 : 9, 10. The reasons for the emphasis laid upon the prohibition of this evil are sufficient and satisfying.

1. *Its mission is the protection of the family.* Marriage is a divine provision made in the interests of the family and home. Worthy marriage is between one man and one woman, and its real charm is found in mutual and abiding love. In such homes of affection and purity, children were to be given and trained in the

ways of righteousness and self-restraint. A world filled with such homes would make an earthly paradise. Adultery disqualifies men and women for such homes, and where they exist it brings blasting and ruin. Amid such environments children are left to influences that blight and destroy. It were better for such had they never been born. Adultery is high treason against the family and home. It destroys their very foundations. The seventh Commandment seeks their refuge from ruin.

2. *Adultery fills humankind with baseness and corruption.* Indulgence in this sin gives the reins to the foulest passions. It is destructive of all other virtues. In the Scriptures it usually finds its place in a list of vile and repulsive sins, fearful in number and magnitude. The evil of adultery may be known by the company it keeps.

18. *What things are included in the observance of the seventh Commandment?*

1. *Avoidance of the act of adultery and fornication.* No conditions can exist that justify indulgence in this sin. Our Lord indicates that its avoidance may cost the sacrifice of right eyes and hands. Matt. 5 : 27–30. For safety and purity no cost can be too great. It is a matter of life and death.

2. *Avoidance of lustful looks.* "Every one that looketh upon a woman to lust after her hath committed adultery with her in his heart." Matt. 5 : 28. Lustful looks not only lead to acts of sin, but are themselves attended with defilement and corruption.

3. *Avoidance of unclean thoughts and imaginations.* There are chambers of imagery in human souls where

sins are born and begin their history. Those inner chambers must needs be guarded with utmost vigilance and care. Mental pictures of evil have brought the beginning of fearful downfalls to multitudes. "Keep thy heart with all diligence; for out of it are the issues of life." Prov. 4 : 23. "This is the will of God, even your sanctification, that ye abstain from fornication; that each one of you may know how to possess himself of his own vessel in sanctification and honour, not in the passion of lust even as the Gentiles who know not God. 1 Thess. 4 : 3–5.

19. *What is the fundamental import of the eighth Commandment?*

The eighth Commandment prohibits stealing. It is in the interests of safety to property. God has endowed humanity with an instinct for the acquisition and possession of earthly goods. Such instinct has an important mission in human development, and in individual and social welfare. It prompts strenuous and maintained activities, without which men cannot come to their own in a large and worthy life. The following of this instinct brings various lawful comforts and enjoyments that could not be otherwise experienced. Where this instinct cannot find expression in the possession and chosen use of property the tribes of earth are unable to attain to the civilization and plane of life made their heritage in the plans of God. Where harvests cannot be reaped, men will not take the trouble to sow. If robbery deprives toil of its compensations men will remain in idleness. Idleness begets feebleness and degradation. In the nature of the case the protection of property rights is fundamental to the interests of

humanity. The instinct for acquisition and possession must be so controlled and limited that the same power in others shall not be ignored or violated. Society is an organism charged with the responsibility of seeing that all its members live and let live. In such organism is one expression of the kingdom of God, and for such kingdom the command we study gives divine sanction to security in property rights. In the social organism mutual love should inspire obedience to the injunction, "All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them." Matt. 7 : 12. Theft or robbery is an evil manifold in character.

1. *It is a violation of the Divine order.* God wills that men possess and enjoy the fruit of their labour. Theft is a sin against God.

2. *Theft is a cruel indignity against humanity.* It not only deprives of needed possessions, but is a blow to human dignity and worth of character. Let robbery but become sufficiently common and mankind would be reduced to the plane of abject meanness and utter insignificance. Theft is a grievous sin against society.

3. *Theft is destructive of all worth and worthiness in its agents.* It is supremely dishonourable. It destroys all nobility of character. It brings deep moral degradation. It rejects labour which is the divinely appointed condition of development. The thief commits fearful sin against himself.

20. *What other dealings among men are prohibited by the principle underlying the eighth Commandment as akin to theft?*

All dealings that directly or indirectly interfere with

property rights are against the principle that gave to humanity the eighth commandment, and as such they are prohibited. The following will suffice.

1. *All fraudulent gains.* Such are the gains of all forms of dishonesty. This commandment prohibits all misrepresentation as to the quality of goods sold, and the use of false weights and measures. To escape theft, men must be content with lawful profits.

2. *Under-payment for full work, and under-work for full payment.* Among masters and servants, and employers and employees, there is much temptation to violate the principle under consideration. Very faithful dealings, mutual in character, can alone preserve from wrong of this character.

3. *Habitual indebtedness with indifference regarding payment.* Loans taken, without intention and worthy effort to pay, are but acts of theft under another name. The repudiation of debts puts the seal on such robbery.

4. *Exploitation of the weak and ignorant.* The inability of such to resist often brings the temptation to make them a means of unlawful gains. God makes their protection the Mission of the wise and strong. A reversal of such plan brings corruption and degradation and divine displeasure. Unqualified and unfailing honesty alone can fulfil the eighth Commandment.

21. *What is the import of the ninth Commandment ?*

The ninth Commandment prohibits false testimony. "Thou shalt not bear false witness against thy neighbour." This Commandment is in the interests of a reputation in harmony with real character. False testimony may deprive men of property, but because they

are by it made to appear as false possessors of such property. It may result in the death of its victim, but for the reason that he is falsely proven to be worthy of such penalty. In such cases theft and murder attend the destruction of a good name. In all such cases it is the good name that is iniquitously destroyed, and other evils but follow in its wake. Earthly possessions and life itself are of small value compared with a reputation in accord with a worthy character. "A good name is rather to be chosen than great riches." Prov. 22 : 1. Such good name constitutes no small measure of our stock in trade in the fulfilment of our mission for God and humanity. The robbery resulting from successful false testimony deprives men of great treasure that belongs to the most precious found in a heritage given of God. Few sins against humanity can measure up to false testimony in baseness and villainy. The ninth Commandment makes it the duty of all to guard the good name of worthy men. No human right can exceed that of a reputation in harmony with righteousness where righteousness rules the life.

22. *What is the import of the tenth Commandment?*

The tenth Commandment prohibits covetousness. Covetousness is a desire, of whatever strength, for unlawful things, and an excessive desire for those that are lawful. Its sphere is among earthly treasures. Covetousness is characterized by three great evils.

1. *Want of faith in God is its root.* God plans for men in harmony with their need. When required and worthy conditions are fulfilled, no real want is left unmet. Covetousness rejects the wisdom and sufficiency of divine plans, and will not be limited by the

provisions God has made. It is wholly akin to idolatry in thrusting God out of heart and life. In covetousness a spirit of unbelief and rebellion bear sway.

2. *Covetousness is an unlawful and unworthy love of the world.* The material and temporal in their relation to human life are very limited in value. They chiefly serve the bodies of men, and that service is temporary and uncertain. As human spirits, men have their lofty standing in the universe. Finite spirits, have their inheritance in the kingdom of God. Earthly good holds a very subordinate place indeed in relation to the higher life of humanity. Covetousness drags human spirits from their divine environments and confines them within the sphere of earthly trifles and vanities that pass away as a dream. Such treasures cannot mitigate the direst poverty, and their speedy departure leaves utter emptiness. Covetousness is idolatory too in its utterly worthless substitute for God. The human spirit in covetousness loses everything, and gains nothing worth the having. Among the evils that attend guilty and defiled humanity none other is greater than covetousness.

3. *Covetousness is intimately related to all other forms of moral evil.* Divine inspiration declares it, "A root of all forms of evil." 1. Tim. 6 : 10. It begets all dishonesty in trade and commerce. All forms of robbery are its offspring. It incites to oppression and cruelty and murder. It is responsible for the presence and base mission of grog-shops and opium dens. Brothels and the nefarious trade in women for their maintenance owe their existence to covetousness. Wars and mutual slaughter among men are commonly the product of this

forbidden evil. No form of sin has a larger place in the wrong and supreme cruelty of keeping the world away from God. The prohibition of covetousness is the last in the Decalogue, but no forbidden sin exceeds this one in magnitude. Obedience to this command would make easy the keeping of all the others.

CHAPTER XVIII

THE CHRISTIAN CHURCH

1. *What is the Christian Church ?*

The real and living Christian Church is the body of that portion of humanity which is joined to Jesus Christ by faith, the members of which body have become partakers in the life and character of their lord. The Greek term for church (ekklesia) comes from two Greek words (ek and kaleo) and means *called out*. Moral evil and godlessness have their organism called the world. The redemption in Christ has reached this dark realm of sin, and the gospel is the called of God to salvation. Such call of divine love has met with a measure of response, and willing souls have been separated from the environments of transgression and pollution and death. These rescued multitudes form a new community in the kingdom of God. Their answer to the call of God has given them the relationship to Him of elect and beloved. This new community constitutes the Church of Christ, triumphant in heaven, and militant upon the earth. The world's little ones, who have not attained to moral responsibility, are related to the Church of Christ as heirs to its life, and are its fellow-heirs to the kingdom of God. Such inheritance, if lost, must needs be sinned away. In a modified sense, the Church of Christ is composed of the sum of ecclesiastical organizations in the world, the members of which are professed believers in and followers of Jesus Christ. Thus characterized, the Christian Church

is like the net cast into the sea that gathered every kind. Many nominally connected with the Christian community are without the kingdom, and not a few of God's chosen ones are beyond its boundaries. The Church of Christ as accepted by and found in vital union with Him, and that composed of the organizations mentioned, differ both as to the numbers included, and as to those left without.

2. *What is the necessity of the Christian Church in the world?*

The spiritual life is characterized by both individualism and solidarity. In no other realm is individualism so marked. Each saved soul has its own separate life in and with Christ, with which none can meddle. But spiritual solidarity among saints is quite as prominent in experience as individuality. The common life in Christ naturally finds expression in a community closely bound together in mutual love and sameness of interests. Such solidarity is needful to true believers both as a body and as individuals.

1. *Individual disciples need the communion of saints.* The new life is possessed of a strong instinct for communion with its fellows. Such instinct finds expression in deep longings. God-given instincts are ever joined to existent need. Love is the ruling principle in the life from above. The movements of holy love are both upward and outward. Its great objects are God and its fellows. Love in its measure is the embodiment of need. Such need is very real and abiding. The Christian Church is God's provision for the need that is related to a common life with fellow-heirs of salvation. "I believe in the communion of saints" has a prominent place in the creed of the spiritual life.

2. *The communion of saints affords the atmosphere in which spiritual growth is experienced.* This is true regarding the growth of both the church and its members. God calls His people to mutual ministrations and service. In our physical organism the body serves all its members, and the various members serve the body and each other. All render and receive service. Such service conditions the welfare of all concerned. The common resultant growth maintains the symmetry of the body. A like mutual service and symmetrical growth are Christ's ideal for the body of which He is the Head. In the common life of the church may such experience be realized. Isolation from the communion of saints necessarily brings limitations and feebleness to the spiritual life. All thus standing aloof fail also in their mission of building up their fellows and the community of which they are a part.

3. *The Christian Church secures organized agencies and united efforts for the conquest of the world.* The Church is commissioned to disciple all nations. In this great enterprise all Christian disciples have a part. Great undertakings in both war and peace require organization and co-operation to accomplish their ends. Individual agencies and plans are on too limited a scale to deal successfully with the great problems of the world or the kingdom of God. In comprehensive union alone can be found the power requisite to the world's evangelization. In the establishment of the Christian Church has our Lord provided for worthy organized dealings with the greatest mission that faces Christianity.

3. *What is the relationship between Jesus Christ and His Church?*

The relationship between our Lord and His Church is most intimate and vital in character. The figures that illustrate such relationship are supremely impressive.

1. *The Church is the body of Christ.* "Now ye are the body of Christ." 1 Cor. 12 : 27. "We are members of His body." Eph. 5 : 30. "I rejoice in my sufferings . . . for His body's sake." Col. 1 : 24. This figure sets forth two great facts : 1. As the human body is the home of the human spirit, so the real and living Christian Church is the dwelling place of Jesus Christ. This figure harmonizes with various other Scriptures as expressive of experience in the spiritual life. "Christ liveth in me." Gal. 2 : 20. "Christ in you, the hope of glory." Col. 1 : 27. "I bow my knees unto the Father . . . that Christ may dwell in your hearts by faith." Eph. 3 : 14, 17. Abiding in His Church He fulfils His mission. 2. The body is the instrument of the spirit. Through its use the human spirit accomplishes its calling. Dependence on the body is real and abides through our earthly life. In like manner, the Church is the medium through which our Lord carries on His ministry of human redemption. His plans make her co-operative activities indispensable. Dwarfed and diseased and enfeebled bodies limit or prevent the worthy operations of human spirits. In like manner churches wanting in the life and character of Christ largely precluded the fulfilment of His mission among men. Fullness of life in His disciples conditions the triumph of His kingdom upon the earth.

2. *The Church is the bride of Christ.* "Come hither, and I will show thee the bride, the wife of the Lamb." Rev. 21 : 9. The holy Jerusalem then reveal-

ed represented the Church of Christ. "I espoused you to one husband, that I might present you as a chaste virgin to Christ." 2 Cor. 11 : 2. The marriage relation, which is the most intimate and tender known to humanity, is thus employed to set forth that existing between our Lord and His people. Two things regarding the relation thus illustrated are worthy of attention : 1. It is one of supreme love. "Christ loved the Church, and gave Himself up for it ; that He might sanctify it, having cleansed it by the washing of water with the word, that He might present the Church to Himself a glorious Church, not having spot or wrinkle or any such thing ; but that it should be holy and without blemish." Eph. 5 : 26. "Even as the Father hath loved Me, I also have loved you." John 15 : 9. To the children of God such love is supremely satisfying. Less would leave longings unmet. 2. It sets forth a common life. In ideal marriage all things are held in common. Each finds himself or herself in the other. Each gives all and receives all. So it is in Christ. Jesus belongs to His people, and they are joint-heirs with Him. They hold all received for His service and glory. He shares with them His own His life and character, His great mission and its fruitage, His conflicts and triumphs, His fellowship with the Father and fullness of the Spirit. and His eternal joy and peace in the heavenly kingdom.

3. *Many illustrations set forth the utter dependence of the Church upon Christ.* He is the light of the Jerusalem from above. He is the way to the Father and the door that admits men to His presence. He is the bread from heaven, and the smitten rock whence flows the water of life. Men put on Christ, as they do gar-

ments, for comfort and beauty. He is the dwelling place of His people on earth and in heaven. He is made unto them from God wisdom, and righteousness, and sanctification, and redemption. They are made full in Him. He is the vine and they are the branches. All power of fruitage is from Him. In all things He has the pre-eminence.

4. *Why are Christian Churches compared to golden candlesticks?*

In apacalyptic vision John saw seven golden candlesticks, in the midst of which walked the Son of God. They in symbol represented the seven churches of Asia. The symbol is strikingly illustrative of the great mission of the Christian Church.

1. *The Church is the recipient of light.* As to lamps the things conditioning light come from without. They are filled with oil, and a friendly hand applies the flame that lights them. The Church experiences dealings of like character. The oil and fire both symbolize the Holy Spirit. He who walks among His people performs the ministry that supplies these gifts. Light is thus made to flood the hearts and lives of consecrated humanity. The spiritual Church is the realm of light. The spiritual life itself is called the light of men. John 1 : 4. The analysis of spiritual light reveals the greatness of its gift. 1. Spiritual light is the knowledge of God and His kingdom. Such knowledge is the highest that exists. In devout souls, this light shines more and more unto the perfect day. 2. Light is moral purity. Sin and its pollution is the outer darkness. To walk in the light is to walk in holiness. Light is character in the pattern given from above 3. Light is spiritual peace

and joy. The misery that sin begets is darkness. Christ imparts a peace passing all understanding, and a joy unspeakable and full of glory. Such light is the heritage of the Church in Christ.

2. *The Church imparts the light received.* Lamps do not receive light for themselves. They give light to all that are in the house. The Church is the light of the world. A city set on a hill cannot be hid. To teach all nations is the calling of saved humanity. The things of God and His kingdom make up the subjects taught. Earthly interests have a place therein, in so far as they are related to the higher welfare of mankind. The Church is called to share its righteousness and purity with all willing souls. In response to prayer and effort men are lifted to higher planes of life. The new life in Christ is the kingdom of heaven in the concrete, and the kingdom of heaven is divine leaven, charged with the mission of leavening the three measures of meal. The joy and peace of Christ are given to be passed on. The Church is called to fill the world with its own gladness.

5. *What is the mission of the Christian Church to its own members?*

1. *To provide for worthy religious instruction.* All followers of Christ are disciples or learners. The Church is a school. Its spiritual leaders are teachers. The school period includes all of earthly life. The measure of higher knowledge determines the measure of the spiritual life. The Scriptures lay great stress upon such knowledge. "Increasing in the knowledge of God." Col. 1: 10. "Grow in the knowledge of our Lord Jesus Christ." 2 Pet. 3: 18. "Whom we proclaim, . . .

teaching every man in all wisdom, that we may present every man perfect in Christ." Col. 1 : 28. In every assembly of God's people tuitional work is of utmost importance. In her Sunday School work, young peoples' organizations, and a multiplicity of teaching agencies the Church makes manifest her interest in this part of her great mission. Great zeal and large enterprise need to characterize the educational work of the Church.

2. *To provide for regular seasons of divine worship.* Spiritual worship is the life of Christianity. Worthy public worship inspires to a life of fellowship with God. Souls need the help the assemblies of God's people can afford. The presence of Christ is promised to gatherings for sincere worship. Matt. 18 : 20.

3. *To observe the divinely prescribed sacraments.* This applies especially to the Holy Communion. This holy service has a very important place in both tuition and worship. Its worthy observance is peculiarly promotive of growth in the spiritual life.

4. *Mutual and pastoral care.* Mutual helpfulness is the natural expression of the spiritual life. The strong are enjoined to bear the burdens of the weak. The divine plan for the welfare of the Church includes the setting apart of spiritual leaders as pastors or shepherds over the flock of Christ. The ministry of such has a large place in guarding and promoting the interests of the kingdom from above.

6. *What is the authority of the Church over its members ?*

The exercise of authority has a very subordinate place in the Christian Church. Its higher mission is spiritual guidance and help. But a measure of authority is a

necessity to the interests of the kingdom of God. It is the authority of experience over inexperience, of strength over weakness, of character confirmed over that which is unsteady. The Scriptures recognize the fitness of such authority. "Obey them that have the rule over you, and submit to them: for they watch in behalf of your souls, as they that shall give account." Heb. 13: 17. Such authority deals with doctrines that are subversive of the life in Christ, and with a spirit and conduct that belong to the kingdom of darkness. The Church has authority to put away unworthy and irreclaimable members. Matt. 18: 17. Discipline is not unfrequently a necessity to self-preservation. At times diseased members must be sacrificed that the body perish not.

7. *What are the special duties of members to the Church?*

1. *Earnestness as disciples.* The success of the Church in its tuitional ministry depends upon the response given to its efforts. Teachers without learners must fail. Far too many are satisfied with the minimum of spiritual knowledge and life. Ambition and eagerness for breadth and depth of culture in the kingdom of God would give the Church new power in the world. Ignorance of divine things limits spiritual conquests, and blocks the way of progress.

2. *Zeal and regularity in public worship.* To maintain such worship is the mission of the Church. To share in and profit by it is the calling of true disciples everywhere. The divine call to preach contemplates the presence of hearers. Hearing is as really a divine mission as preaching. The measure of success is determined by the reality and character of both preaching and

hearing. "Let us consider one another to provoke unto love and good works; not forsaking our own assembling together." Rom. 15 : 1. Such provocation to good has to do directly or indirectly with public worship. Habitual neglect of God's house is commonly attended with spiritual feebleness.

3. *Mutual ministrations of love.* Such should be broad in their sweep. Needed temporal help in wise and worthy ways is included. The need and fitness of such ministrations are illustrated by similar service in the bodies of men. Each member ministers to all its fellows and to the body as a whole. Spiritual helpfulness has the supreme place. "We exhort you, brethren, admonish the disorderly, encourage the fainthearted, support the weak, be longsuffering toward all men." 1 Thess. 5 : 14, 15.

4. *Financial support.* The Mosaic Law required tithing. The great interests of the spiritual kingdom needed that proportion of Jewish earnings and income. To withhold tithes was to rob God. Mal. 3 : 8, 10. The mission of Christianity has a sweep far beyond that granted to Israel. Its financial needs are correspondingly great. Under such conditions it is especially true that "To give is more blessed than to receive." Acts 20 : 35. "God loveth a cheerful giver." 2 Cor. 9 : 7. "He that sowe h sparingly shall also reap sparingly : and he that soweth bountifully shall reap also bountifully." 2 Cor. 9 : 6. Giving is sowing, and men of God cannot afford to sow for less than a full harvest. The law of tithing is not verbally re-enacted in the New Testament, but surely in the presence of greatly enhanced needs, and of largely increased fruitage from worthy giving, to sow

bountifully and to give cheerfully cannot mean less than to equal the devout Israelite in contributions for the support and extension of the kingdom of God.

8. *What is the place held by, and ministry required of, religious teachers and spiritual leaders in the Christian Church?*

Religious teachers and spiritual leaders have a very prominent place in the activities of the Christian Church. The measure of spiritual success and fruitage is largely determined by their fitness and service. The same was true in Israel. Consecrated and worthy priests and prophets and kingly vicegerents of God met with large response from the people. Weak and wicked religious leaders, when present, were the curse of the nation. The people were left as sheep without a shepherd. The history of Christianity presents a like picture. Spiritual and faithful ministers have ever been blessed with numerous followers in their devotion and holy life. Ignorant and carnal Christian teachers have been only too fruitful in reproducing their own type of life. To fulfil their great mission leaders and teachers in the Church of Christ must, in a pre-eminent sense, be men of God. They must possess the regenerate life, be up-to-date in their spiritual experience, be called of God for their lofty service, be earnest students of the teachings of Christianity, be wholly consecrated to their one great work, and above all must they be filled with the Holy Spirit of promise. Under such wise and worthy spiritual leadership the Christian Church would speedily extend its conquests to the ends of the earth.

CHAPTER XIX

CHRISTIAN BAPTISM

1. *What was the origin of Christian Baptism ?*

The ordinance of baptism found its place in Christianity in obedience to the command of our Lord. "Go ye therefore and make disciples of all the nations, baptising them into the name of the Father and of the Son and of the Holy Spirit." Matt. 28 : 19. In the Mosaic dispensation there were varied ceremonial uses of water, which in the Greek of the epistle to the Hebrews are called "divers baptisms." Heb. 9 : 10. In the days of Christ proselytes to Judaism were initiated into the new faith by baptism. John preached the Gospel of repentance, and those responding to his message were baptized as an expression of their penitence. Jesus Himself, through His disciples, baptized those who accepted His teaching. Our Lord after His resurrection, so to speak, gathered up all that was worthy in the previous ceremonial uses of water as a shadow of good things in the spiritual realm, and merged all into the one holy rite of baptism into the name of the Triune God. To the new rite, as an object lesson and means of spiritual tuition for all races and all coming ages, belongs a dignity and worth previously unknown to the uses of water in religious instruction. In the New Testament the ritual use of water is confined to the ordinance of baptism. The administration of Christian baptism began with the day of Pentecost.

2. *What is the peculiar mission of Christian baptism as a means of moral and religious instruction?*

The mission of Christian baptism is tuitional in character. It has its glory in the place it holds as a part of divine revelation. Its teaching is related to purity of heart and life. In Judaism the ritual use of water had to do with ceremonial cleanness. "He that is to be cleansed shall . . . bathe himself in water: and he shall be clean." Lev. 14: 8. "Thus shalt thou do unto them, to cleanse them, thou shalt sprinkle the water of expiation upon them." Num. 8: 7. "I will sprinkle clean water upon you, and ye shall be clean." Ex. 36: 25. Ceremonial purity is ever a shadow of that which is moral and spiritual in character. With regard to such purity Christian baptism has a double message.

1. *It sets forth the necessity of moral and spiritual purity.* God Himself is the goal of redeemed humanity. Cleansed souls alone can be in adjustment to His character, or experience affinity with Him. "Blessed are the pure in heart: for they shall see God" Matt. 5: 8. "Without holiness no man shall see the Lord." Heb. 12: 14. Moral defilement effectually cuts humanity off from God.

2. *It sets forth the means of purity.* Water thus employed is ever a type of the Holy Spirit. Water has no power to directly affect the spirits of men. As a means of cleansing in the realm of matter it affords an instructive pattern of the work of the Holy Spirit in spiritual cleansing.

3. *Why in Christian baptism is its administration related to the three persons in the Holy Trinity?*

The agency of the entire Godhead is employed in the redemption and salvation of humanity, and men, restored

to the divine image and life, worship and serve the Father and the Son and the Holy Spirit. Sanctified humanity is the inheritance of the Triune God, and He is the abiding portion of His Church and people.

1. *In a pre-eminent sense the provisions for human redemption have their plan and source in the Father.* In response to infinite love He gave the Son for and to humanity. The gift of the Holy Spirit is from the Father, and through the Son. "I will pray the Father, and He shall give you another Comforter." John 14: 16. "Being therefore by the right hand of God exalted, and having received of the Father the promise of the Holy Spirit, He (the Son) hath poured forth this, which ye see and hear." Acts 2: 33. Sanctified men in and with the human Christ become sons of the common Father. The mission of the Son includes the revelation of the Father to His own as theirs. "I shall tell you plainly of the Father" John 16: 25. Their fellowship is with the Father and with the Son. 1 John 1: 3. In the trust and love and obedience of the new life they cry, "Abba, Father." Rom. 8: 15. In baptism the supreme goal includes a wondrous union and communion with the Father of spirits.

2. *In and through the Son the provisions for redemption find actualization.* The incarnation and sacrifice and glorification of Jesus Christ brought the plan of salvation to completion. He is salvation and life in the concrete for all accepting Him. To those joined to Him, as branches to the vine, He is made wisdom from God, and righteousness and sanctification, and redemption. His perfections and glory become their heritage. He shares with them His communion with the Father and

His possession of the Holy Spirit. All willing souls are made His for the ministration of salvation. "I pray for those whom Thou hast given me; for they are Thine: and all things that are mine are Thine, and Thine are mine. Not one of them perished, but the son of perdition." John 17: 10, 12. In baptism the divine plan that men become Christ's for salvation finds acceptance. It is fitting and needful that baptism be into the name of the Son.

3. *The agency and energizings of the Holy Spirit bring to humanity the experience of the salvation provided.*

Through this divine medium the Christ fulfils His great mission. The spirit is the fire that consumes the dross of sin, and the water that cleanses from defilement. He is the light and atmosphere within which dealings are had with the Son, and access to the Father is experienced. His presence and work condition the power that brings spiritual triumph, and that fulfils the ministries appointed of God. Babtism contemplates the most intimate union with the Holy Spirit, and it is entirely fitting it should be so. Enlightened souls cannot spare any person of the Holy Trinity.

4. *What is the relation of Christian baptism to repentance?*

Christian baptism, to fulfil its mission, must needs be attended by the attitudes toward sin found in true repentance. Sin must be recognized as only evil and that continually. Sorrow for, and hatred toward sin as the supreme and only evil in the universe must find a place in experience. The determination to have done with transgression and to walk in the ways of righteousness must be accepted. The vows required of candidates for baptism involve the exercise of true repentance.

5. *What is the relation of Christian baptism to self-consecration?*

Christian baptism, worthily accepted, is pre-eminently a consecration service. Enlightened and sincere souls in its reception set themselves apart for the Triune God, that they may be saved from sin and fulfil their appointed ministry in His kingdom. Unattended by self-consecration baptism is not real, and a subsequent return to self-centered living renders it null and void.

6. *What is the relation of Christian baptism to saving faith?*

True Christian baptism is an act in which the faith that conditions the new life in Christ finds expression and confession. That faith includes the acceptance of the fundamental teachings of Christianity as true, the personal receiving of Jesus Christ as Saviour and Lord, and a loving trust in the Triune God for every promised good. The measure of faith attending Christian baptism will determine the measure of good received.

7. *What is the relation of Christian baptism to regeneration?*

1. *In Christian baptism, understandingly and sincerely and worthily received, the conditions upon which regeneration is bestowed find fulfilment.* This is clear from the fact that baptism, if true, gives expression to repentance, and consecration, and faith. If the moment of baptism be the moment when these conditions find fulfilment in experience, then will that moment bring the transformation of heart and life. If such activities of the spirit precede baptism, God will in nowise await its acceptance. If they succeed baptism God will surely tarry for their exercise. He is governed by inner atti-

tudes and acts, not by external observances. With multitudes pardon and renewal have preceded baptism, and many others have been baptized without their experience.

2. *Baptism affords a symbol of the purity that characterizes the regenerate life.* The cleansed life begins with regeneration. Its energizings and activities will be predominantly pure in character. If normal experience obtain remains of defilement, in response to divine grace and help received in answer to prayer, will be thrown off like the remains of disease in returning health. Such purity cannot walk in the ways of evil. Baptism gives the symbol and the Holy Spirit the reality of the life clothed in white raiment and walking with God.

8. *Who are the proper subjects of baptism?*

1. *Repentant and believing adult.* Regarding the right of such to Christian baptism there is unanimity of judgment in the Christian world. There are no questionings in their case.

2. *The infant children of believing parents.* The limitation to believing parents is fixed for the reason that godless parents cannot act for their children in things that pertain to God. Such cannot lead their children into right attitudes toward sin, to self-consecration to God, and to faith in Jesus Christ, when these things lie far beyond the boundary of their own experience and life. The relation of all infants to Christ and His atonement is one and the same. But those with ungodly parents are left amid many disadvantages, to act for themselves further on. The right of the little children of godly parents to baptism accords with the predominant faith of Christianity. A few churches reject this view and limit baptism to those making a profes-

sion of faith in Jesus Christ. Such limitation necessarily excludes all who have not attained to years and conditions of moral responsibility.

9. *What are the reasons that so commonly justify the belief in, and practice of, infant baptism?*

1. *Little children are heirs of the kingdom of God.* "Of such is the kingdom of heaven." Mark 10: 14. The benefits of the atonement of Christ are all included in their heritage. They are the accepted and beloved of God. There is in them a natural bent to evil, but in infancy no responsibility exists for the presence of wrong tendencies. Worthily taught and helped, under the Holy Spirit's influence, there is found in them a drawing toward God and good not less marked. Jesus would: from the dawning of the intelligence that conditions responsible choices, hold His place in their hearts and lives. That they must needs spend a term of early years in the ways of evil is a heresy that has brought unmeasured harm to the Lord's little ones in the churches. God would have them consecrated and from earliest years trained in the nurture and admonition of the Lord. It is theirs to accept the baptismal vows made for them, when years of responsibility arrive, as earthly inheritances are accepted that are passed on from generation to generation. Baptism as a consecration service seems entirely befitting under such conditions.

2. *The Abrahamic covenant, with its seal of circumcision, included the children.* Their circumcision was ordered of God. The spiritual covenant in Christ is on a much higher plane and is far more comprehensive. Why should the little ones be left beyond the limits of the better covenant, when included in the one with less

of good? Circumcision symbolized the putting away of carnality, baptism, the cleansing from defilement. Both point to one and the same experience, and God would have the little ones share therein from the earliest possible period. Baptism is Christian circumcision. "In whom (Christ) ye were also circumcised with the circumcision not made with hands, in the putting off of the body of the flesh, in the circumcision of Christ; having been buried with Him in baptism, wherein ye were also raised with Him through faith in the working of God, who raised Him from the dead." Col. 2 : 11, 12. If parents could act for children under the ancient covenant, setting them apart for God and adjusting their education and training to accord with the divine claims, what can preclude such a course in the kingdom of God as found in Christianity?

3. *Circumcision linked the little ones to the Church in the family of Abraham, and they should have a like relation to the Christian Church.* In a lofty sense the Church of God is one through all the ages. The ideal Christian Church is that Church at its best. Baptism but gives the children the same relation to the Church amid improved conditions and better environments that was theirs upon the lower plane. As the Church increases in spiritual status must the little ones decrease? The concensus of Christian belief holds the children to their earlier relation to the Church of God.

4. *The objection that the New Testament gives no command to baptize the children has a satisfactory reply.*

(1) *The apostles as Jews would need no such command.* A place in the Jewish Church was secured through circumcision. The children shared in the rite, and had a place in the Church. This object lesson was present. Baptism

took the place held by circumcision. Under such conditions a prohibition would have been needful if the little ones were to be excluded. No such prohibition is recorded.

(2) *Baptism was given in the admission of Gentile proselytes into the Jewish Church.* Such baptism, like circumcision, included the little ones. This second object lesson was before the apostles from early life. That the children of Christian converts were to remain unbaptized would scarcely occur to them without a specific command against such a practice.

5. *The apostles baptized whole families.* Those of the Phillipian jailor and Stephanas are illustrative examples. Presumably the families baptized contained little children, as is commonly the case.

6. *In the post-apostolic Christian Church the baptism of infants was universal, and accepted as coming down from the apostolic age.* The right of children to baptism was not a matter of controversy. None seem to have questioned its entire fitness. For centuries the Church was of one mind regarding this question. It seems unthinkable that such a practice could at any time have been brought in as new without exciting opposition and controversy that would have found a place in the literature of the Church. It is not strange that the great mass of Christian teachers accept the baptism of infants as in harmony with the Gospel and the teachings of Christianity.

10. *By what modes is baptism administered?*

By sprinkling and effusion and immersion. In most Churches the mode of its administration is not considered fundamental. The condition is the application of water to the person in the name of the Holy Trinity. There are a

few churches that insist upon immersion as the only true mode of baptism and lay great stress upon its observance.

11. *What are the reasons for sprinkling or effusion that are satisfying to the great body of Christian believers?*

1. *The Greek word baptism does not necessarily mean immersion.* That such is its primary signification, none question. But in use, multitudes of words wander far from their first meaning. In the Septuagint it is said that Nebuchadnezzar's body was baptized with the dew of heaven. Dan. 5 : 21. He could not have been immersed. The Jews had many washings of their persons and hands and feet which in the Greek are called baptisms. Mark 7 : 2-5. They were ceremonial cleansings. Such cleansings were often secured by sprinkling. Num. 8 : 7 ; Ez. 36 : 25. The varied sacred uses of water under the law are called in the Greek of Heb. 9 : 10 " divers baptisms." The priests in washing or baptizing their hands and feet before performing their ministries in the holy place dipped water from the laver for the purpose. Pouring was probably the method of its use. Elisha " poured water on the hands of Elijah." 2 Kings 3 : 11.

2. *At times the numbers of New Testament baptisms seem to preclude all probability if not possibility of immersion.* Regarding those administered by John, it is said, " Then went out unto him Jerusalem, and all Judea, and all the region round about the Jordan, and were baptized of him." Matt. 3 : 5, 6. Here immersion would seem to be out of the question. Three thousand were baptized on the day of Pentecost in the hostile city of Jerusalem. The immersion of such a multitude under such conditions would seem incredible.

3. *Circumstances were often apparently against immersion.* The following instances will suffice. 1. The Ethopian eunuch on a journey. Acts 8 : 26–40. 2. Paul in the house in Damascus. Acts 9 : 17–19. 3. Cornelius and his company. The expression "Can any forbid the water," would seem to indicate that the water was taken to the people, and not the people to the water. Acts 10 : 47. 4. The Phillipian jailor and his family in his own house in the night. Acts 16 : 32–34.

4. *The baptism of the Holy Spirit would seem to favour effusion or sprinkling.* Christ baptizes with the Holy Spirit. Such baptism is real. That with water is but the shadow. The Spirit descends upon its subjects. "He (Jesus) hath poured forth this which ye see and hear." Acts 2 : 33. Then was fulfilled the ancient promise, "I will pour out my Spirit upon all flesh." Joel 2 : 28. If real baptism is by effusion why may not that which is in symbol conform to such method? Sprinkling differs from effusion chiefly in the quantity of water used, and in baptism the quantity of water does not determine the results.

5. *Conditions often involve a severity in immersion out of harmony with the spirit of Christianity.* 1. It is attended with much discomfort and no little danger in very cold countries and during winter seasons. 2. It cannot be administered to the sick with safety. 3. Social customs and prejudices in the Orient cause women to shrink greatly from receiving baptism by immersion at the hands of a man who is not a very near relative. This mode of baptism is clearly a hindrance to the work under such conditions.

CHAPTER XX

THE LORD'S SUPPER

1. *What is the Lord's Supper ?*

It is that Christian rite which was instituted by our Lord has a memorial of His death. "As often as ye eat this bread, and drink the cup, ye proclaim the Lord's death till He come." 1 Cor. 11 : 26. "This do in remembrance of me." Luke 22 : 19. The institution of this holy sacrament took place with great solemnity on the night of His betrayal, just on the eve of the agonies of Gethsemane and Calvary. He laid unusual emphasis upon its importance. "With desire I have desired to eat this passover with you before I suffer." Luke 22 : 15. This strong desire was intimately related to the holy ordinance we study, which was left as a heritage to His people. For devout souls no other Christian service is attended with associations so tender. It is wondrously promotive of spiritual growth when worthily observed. It is fitting its teachings receive earnest attention.

2. *How is the Lord's Supper related to the Mosaic passover ?*

Its institution in connection with the observance of the Mosaic passover indicates an intimate relationship between them. Israel observed its annual passover as a memorial of their deliverance from Egyptian bondage. On that memorable night the blood of the paschal lamb turned away the death angel from all the first born of Israel, while those of Egypt perished. The flesh of the same

lamb was eaten by all just before their wondrous pilgrimage to liberty began, and in symbol gave them strength for their journey. Such deliverance of Israel is a prominent type of that of souls from the infinitely more fearful slavery of sin. The life of Christ, symbolized by His blood, first poured out or laid down, and then taken again, and endowed by the Father with immeasurable power, saves from the destruction that ever attends sin by imparting pardon and justification, and then reproducing its own holiness in all that receive Him. It is moral evil, having free course in the human spirit, that smites it with death. It is as if the offered up and restored life of our Lord enters this region of death, and thrusting forth the destroyer, becomes the active fountain of life to the smitten but redeemed spirits of men. The same Christ too becomes the nourishment and support of souls redeemed by His blood. He is the bread that cometh down from heaven, and His people feed upon him. The Lord's Supper is a memorial of the death of Christ, and affords a picture of the origin and nurture of the spiritual life of saved humanity. "Our passover also hath been sacrificed, even Christ." 1 Cor. 5 : 7.

3. *What great lessons attend the remembrance of the death of Christ in the Lord's Supper?*

The death of Christ is the supreme revelation of various supreme truths in the spiritual realm. These lofty teachings must needs gain and hold their rightful pre-eminence in the thought and life of consecrated men. They must not be permitted to fade from memory. The following are worthy of utmost emphasis.

1. *The immeasurable evil of sin.* Its real charac-

ter is variously manifested in divine revelation, and in the experience of finite spirits. Sin is lawlessness and highest treason. It is the deadly foe of every moral perfection in God and His kingdom. Come to its own in its victims it is the destruction of every good. It is the life of hell in the concrete. But the supreme revelation of its evil nature is found in the divine provision for its destruction. Human salvation from sin is at infinite cost to God. He could abide in His own infinite glory and create and sustain and bring to its goal a material universe, boundless in extent. But in bringing back His human children from the far country of sin and corruption the eternal Son disrobed Himself of His matchless splendour in heaven, and, clothing Himself with humanity, He descended into the lowest parts of the earth. He humbled Himself to a death meted out to the basest of transgressors. He endured agonies for human sin that literally broke His heart and bore Him down to death before the cross could finish its mission. Apart from the shedding of His blood there could be no remission of sin. Heb. 9 : 22. The evil that God himself can destroy only under such conditions must indeed possess a vileness and turpitude immeasurable in character. This revelation of the cross needs to be held in perpetual remembrance while we are in the flesh.

2. *The infinite love of the Triune God.* The death of our Lord repeats in action the inspired declaration, "God is love." It gives to such declaration its full measure of meaning. It settles for the ages the place divinely chosen for humanity in that love. As the Father loves the Son, so is He prepared to love all who come to their own in character through Him. John

17 : 22. To such too, the Son passes on His own heritage of love from the Father. John 15 : 9. The supreme love of the Triune God is the abiding inheritance of saved humanity. The death of Christ, remembered in the Lord's Supper, is the sufficient and abiding revelation of the reality and measure of the love that binds men to God and God to men.

3. *The infinite value of human salvation.* The cost to God of such salvation is His label of value. Men greatly need to share God's appreciation of its supreme worth. Want of such appreciation largely accounts for the content of multitudes of Christian disciples with so small a part of their spiritual inheritance. The nature of salvation, as deliverance from immeasurable evil and the attainment of richest friendship with God as His home-born children, joins with its cost in proclaiming its supreme preciousness in character. Jesus would have the Lord's Supper a constant reminder of the cost and worth of human redemption.

4. *What are the names given to this Christian rite and the teachings they afford?*

1. *The Lord's Supper.* 1 Cor. 11 : 20. In symbol it sets forth a banquet, divinely royal in character. Its observance points to the experience of feeding upon the bread that cometh down from heaven. Human spirits are citizens of that kingdom, and dependent upon its provisions for the supply of every need. The Christ embodies all required good, and His fellowship brings its possession and worthy use. "I am the bread of life : he that cometh to Me shall not hunger, and he that believeth on Me shall never thirst." John 6 : 35.

2. *The Eucharist.* This name signifies a Thanks-

giving Service. It is based upon the thanks offered by our Lord when the rite was instituted. Luke 22 : 19, 20. The giving of thanks amid such conditions is instructive. It was as if Jesus offered thanks to the Father for the opportunity of giving His body to be broken and His blood to be shed for human redemption. Love is ever ready to make sacrifices for its objects, and where real need exists would not have it otherwise. The measure of love determines the measure of readiness for self-sacrifice. Appreciation of the spirit in which Jesus offered Himself for His own should ever make the Lord's Supper a service of thanksgiving.

3. *The Holy Communion.* The language of Paul has given the Lord's Supper this expressive name. " The cup of blessing which we bless, is it not a communion of the blood of Christ ? The bread which we break, is it not a communion of the body of Christ ? 1 Cor. 10 : 16, 17. Such communion is with the living Christ and is spiritual in character. His body broken, and His blood poured out in death, placed Him upon a plane where He can receive His own in such communion. The feeding upon His body, and drinking His blood in symbol set forth the common life experienced in fellowship with Him. The wine in the Lord's Supper in symbol is the blood of Christ. Blood in Scripture typology is the emblem of life. The reality set forth in " the cup of blessing " is the poured out and restored life of our Lord. That life given to and accepted by men imparts its own qualities to them. The life of Christ is the living Christ Himself. He is made unto His own " wisdom from God, and righteousness and sanctification, and redemption." To such He is the power of God. This

common life brings a common service. It is strikingly illustrated by the vine and its branches. The intercommunion of the children of God is also symbolized in this holy rite. In its observance they meet together in a public service. In Him they become kindred spirits. The measure of spiritual life will determine the measure of fraternal unity. Love to Christ begets love to the fellow subjects of His kingdom. The two loves will harmonize in quality and measure. "This is my commandment, that ye love one another, even as I have loved you." Such is the largeness of the life in Christ.

4. *The Lord's Supper is a Sacrament of the Church.* While not a Scripture name the nature of this rite makes it a fitting one. The root meaning of the verb is to make sacred. Sacred things are those set apart for God. The Lord's Supper is a consecration service. Its worthy observance and the carrying out of its spirit through life bind all to God and His kingdom. In use the common signification of sacrament was an oath or pledge. A striking illustration was the oath taken by the Roman soldier on the threshold of his military career. In it he pledged himself to unquestioning obedience, to a courage that would wage warfare to the death, and to a life devoted to the interests of his country. In instituting this holy rite, Jesus said, "This cup is the New Covenant in my blood." Luke 22 : 20. A covenant is a mutual compact made with great solemnity. In the Lord's Supper our Lord pledges Himself with an oath to fulfil all the provisions set forth or involved in the holy rite. The recipient in like manner obligates himself to perform his part in the sacred compact. His oath is strikingly akin to that of the Roman soldier. Unfailing

obedience, faithfulness unto death, and a life for the Triune God and His kingdom afford a worthy expression of the life of love in Christ.

5. *What is the significance of eating the bread and drinking the wine in the Holy Communion ?*

The bread and wine set forth in symbol the crucified, but now living and present Christ. In Him, as possessing all the merit of His death and passion, are the fountain and support and goal of the real and satisfying life of humanity. But His mission is not and cannot be fulfilled from without. Food and drink perform their service from their place within the body. So men live their lofty spiritual life when Christ lives in them. "Christ in you, the hope of glory," accounts for the great experiences of God and His kingdom among saints. Col. 1 : 27. He is the hope of glory for the reason that He reproduces and brings to maturity in men His own perfections, which are glory in the concrete. Abiding separation from Him precludes the fulfilment of his great mission.

6. *In what sense is Christ present in the Lord's Supper.*

The presence of our Lord in the Holy Communion is entirely spiritual in character. Since His ascension, saints have no knowledge of or dealings with Christ after the flesh. 2 Cor. 5 : 16. But His presence is not less real because spiritual. Divine truth in language, possessed as an accepted heritage, brings to men the abiding presence of their Immanuel. The Lord's Supper is such a revelation in action, and brings a like presence of Christ if worthily observed. The great and precious promises are divine pledges in words. The

Holy Communion is a like pledge in an object lesson. The fulfilment of these pledges involves the divine presence. That presence is realized in Christ. The Romish Church teaches that the bread and wine, consecrated for this holy sacrament, is transmuted into the real body and blood of Christ, and that participants literally eat Him and drink His blood. To this teaching there are insuperable objections.

1. *It is out of harmony with facts.* Such consecrated bread retains all the qualities of natural bread, and takes on none that are new. Every possible test bears witness to this fact. Things are known by their qualities. Qualities have no existence apart from things. Where all the qualities respond as present, it is unthinkable that the thing is absent. Another reality, entirely different in character, cannot take its place and the qualities remain undisturbed. Such other reality would bring in its own qualities and a change all around would result. No shadow of such a change takes place in bread consecrated for the Holy Communion. Such bread is no more changed into Christ than the water used in baptism is changed into the Holy Spirit whom it symbolizes.

2. *It is out of harmony with a natural interpretation of Christ's words.* He did say, "This is My body," and "This is My blood." But He also proclaimed Himself the light of the world, the way to the Father, the door to the sheepfold, and the true vine. The meaning of such declarations is entirely clear, what these things are in the material world He is in the spiritual realm. He is also called the Rock that was smitten in the wilderness, the Lamb of God, the Lion of the tribe

of Judah, and the Temple of the heavenly Jerusalem. Sane interpretation does not permit literalization in dealing with any of these figures. No more does it with regard to His words concerning His body and blood in connection with the institution of the Lord's Supper. When He says "Except ye eat the flesh of the Son of man and drink His blood, ye have no life in yourselves," He gives the key to the interpretation of His words in the further statement, "It is the spirit that giveth life; the flesh profiteth nothing: the words I have spoken unto you are spirit, and are life." John 6: 53, 63.

3. *It is out of harmony with the nature of the Holy Communion.* The clear language of Scripture makes it a memorial service. "Do this in remembrance of me." Luke 23: 19; 1 Cor. 11: 25. "As often as ye eat this bread, and drink the cup, ye proclaim the Lord's death till He come." 1 Cor. 11: 26. It is observed in memory of His body broken and His blood shed in death. No intimation is given that in a fleshly way men feed upon Christ and drink His blood. Real fellowship with our Lord is in the spiritual realm alone.

4. *It is out of harmony with history.* This teaching had no place in the early Christian Church. It came into prominence in the eighth and ninth centuries, and obtained its first official and general sanction in the thirteenth century. If true, such teaching would have found its place in the palmy days of the primitive Christian Church.

5. *It is out of harmony with the spiritual life.* To a soul in satisfying spiritual fellowship with Christ the thought of literally eating Him would be attended with

extreme repulsiveness. Such experience would be at the opposite pole from real and conscious communion with Him. Such dealings with Him would not depend upon consecration and love to Him. Carnality and transgression could not preclude the eating of consecrated bread. Such bread must go where men may will, but Christ chooses the hearts wherein He will fix His dwelling. Then if the consecrated bread stand in thought and faith for the real Christ, men will stop with the bread, and fail of conscious fellowship with the glorified Christ, revealed to devout souls by the Holy Spirit. It is thus that images, supposed in many instances to represent the true God, are divinely prohibited in connection with worship for the reason that they prevent their worshippers from rising above themselves, and shut God out of His place in humanity. Bread is as unfitted to stand for God as images can be.

CHAPTER XXI

THE SECOND COMING OF CHRIST

1. *What is the basis of the Christian belief in the second coming of Christ?*

We now come to the study of last things. In this realm of thought the utmost modesty alone is befitting. A Spirit of dogmatism has no rightful standing. Great and fundamental truths are given with satisfying clearness in divine revelation, but in matters of detail mistakes in interpretation are easily made. Christian scholarship that is equal in measure and piety and sincerity is not at one in such interpretation. But the differences are with regard to things in the foreground, while concerning the final and ultimate goal of saved humanity a satisfying unity of belief prevails.

That Christ will come a second time, clothed with His glorified humanity, has been the common faith of Christianity from the beginning. Such belief is based upon the clear teachings of the New Testament. That there have been many subordinate comings of our Lord in great visitations of grace and of judgment, as on the day of Pentecost and in the destruction of Jerusalem, few will question. But that one supreme coming awaits mankind is the common belief of the Christian world. When the disciples watched His ascension to heaven two angels appeared and assured them of a like return again to the earth. Upon such return many Scriptures lay special emphasis. "The Son of man shall come in the

glory of His Father with His angels." Matt. 16 : 27. Similar declarations find a place in various of His parables. In the epistles this teaching is much emphasized. In the Holy Communion Christ's death is proclaimed "till He come." "The Lord Himself shall descend from heaven." 1 Thess. 4 : 16. "He shall come to be glorified in His saints." 2 Thess. 1 : 10. "Be patient therefore, brethren, until the coming of the Lord." Jas. 5 : 7. This teaching commanded a large place in the thought and life of the primitive Church. It is worthy of a like attention in all ages.

2. *What principle gives a supreme interest to the second coming of Christ?*

The final coming of our Lord will bring to His Church, triumphant and militant, the possession of its entire inheritance in Him. The Paradise of the intermediate state, in which men are absent from the body and present with the Lord, affords a great advance in glory beyond aught experienced upon the earth, but does not bring the full inheritance of the eternal kingdom. Those who have entered into rest, apart from such as are in the flesh when our Lord comes, are not made perfect. Heb. 11 : 40. The Church above and below sees in the coming of Christ the day of its perfection and coronation with him. "We know that, if He shall be manifested, we shall be like Him; for we shall see Him as He is." 1 John 3 : 2. Such perfection and glory come with the face to face vision of our Lord in the final inheritance of the highest kingdom. Then shall be fully answered His prayer that His disciples be with Him and behold His glory. John 17 : 24. It is the hope of such a climax in His fellowship and heavenly environments that

affords supreme incitement to men to "purify themselves as He is pure." 1 John 3 : 4. The doctrine of the second coming of Christ is of utmost practical importance.

3. *What do the Holy Scriptures teach regarding the time of our Lord's second coming?*

The time of our Lord's second coming is hidden within the counsels of God. "Of that day and hour knoweth no one, not even the angels of heaven, nor the Son, but the Father only." Matt. 24 : 36. The Son's limited knowledge regarding that day could have continued only during the period of His humiliation in the flesh. "The day of the Lord so cometh as a thief in the night." 1 Thess. 5 : 2. Men are as ignorant regarding the age in which Christ will come as of the day or hour. The apostles and early disciples looked for His speedy return, and hoped it might be during their lifetime. But their vision, in the clear light of God, was like to that of successive ranges of mountains towering into the heavens, one behind the other, until the peaks and ridges clothed with everlasting snows stand out in great glory. They *seem* to lie almost one against the other in the pure atmosphere, and apparently the most distant could be reached in a single day. But in reality very broad and fertile valleys intervene and lie hidden between the various ranges, and the eternal snows are many scores of miles away. Peter caught a vision of the greatness of God's plans and wrote, "One day is with the Lord as a thousand years, and a thousand years as one day." 2 Pet. 3 : 8. There are various indications of delay in the Lord's coming. "Take heed that no man lead you astray. For many shall

come in my name, saying, I am the Christ: and shall lead many astray. And ye shall hear of wars and rumours of wars: see that ye be not troubled: for these things must needs come to pass; but the end is not yet. But all these things are the *beginning* of travail." Matt. 24: 4–6, 8. Series of such events, long-drawn-out, involve an extended period of time. In the parable of the talents we are told that, "After *a long time* the lord of those servants cometh and maketh a reckoning with them." Matt. 25: 19. Nineteen hundred years approach completion, and no new signs of His appearing are visible. In seeming it is not unlikely that many ages more may pass away ere the promised return become an accomplished fact. On the other hand promises and prophecies of a speedy coming of our Lord are not wanting. "The coming of the Lord is at hand." Jas. 5: 8. "He who testifies these things saith, Yea: I come quickly." Rev. 22: 20. We need to remember that quickly with God may seem to be delay with men. In the divine chronology the entire period of human history on the earth is as a handbreadth. Adjustment to such chronology will come to all in its time.

4. *What light does the reign of Christ in heaven throw upon His second coming?*

Our Lord's victory over death brought to Him "all authority in heaven and on earth." Matt. 28: 18. He overcame and "sat down with His Father on His throne." Rev. 2: 21. His exaltation to the right hand of God is given great emphasis in the New Testament. His return to the Father was celebrated by His coronation in heaven. From that day He has reigned from the highest throne in the universe. Regarding the

outcome of His reign in the heavens the word of God is very explicit. "But He, when He had offered one sacrifice for sins forever, sat down on the right hand of God; henceforth expecting till His enemies be made the footstool of His feet." Heb. 10: 12, 13. Such final triumph will be real when in the name of Jesus every knee shall bow, of things in heaven and things on earth and things under the earth, and every tongue shall confess that Jesus Christ is Lord, to the glory of God the Father. Phil. 2: 10, 11. In that day the saints shall find their entire inheritance in God, and spirits corrupted by sin shall accept their portion in the outer darkness, where there shall be weeping and gnashing of teeth. During the intervening ages of conflict the Son of God shall reign from His lofty throne, awaiting the day of final victory that cannot fail to come. Divine wisdom chose for the Messiah a heavenly throne. That throne is for the ages. "Of the Son, He saith, Thy throne, O God, is forever and ever." Heb. 1: 8. Humanity could best be served from a heavenly throne. "It is expedient for you," said He, "that I go away." Such going brought Him to the throne above. From thence He sent the other Comforter and Helper. The Holy Spirit brought the enthroned, and glorified Jesus into human hearts and lives in a way that is the highest possible to men while in the flesh. He could not be nearer or more real were His throne transferred from heaven to earth. The expediency that took Him away in body continues. The second coming of Christ must be adjusted to His reign in heaven through the ages of conflict with sin.

5. *What is the relation of Christ's second coming to the Millennium?*

The word Millennium, as in common use, denotes a thousand years. In relation to last things it refers to the thousand years set forth in the twentieth chapter of Revelation. In that picture Satan is bound for such a period, and the kingdom of God on earth has unexampled prosperity. That the ages will bring such a time of triumph is in accord with divine promises and predictions. In Nebuchadnezzar's dream, the stone cut out without hands became a great mountain, and filled the whole earth. That stone was the kingdom of God, and the dream is to find fulfilment under the reign of the Messiah. "The earth shall be filled with the knowledge of the glory of Jehovah as the waters cover the sea." Hab. 2 : 14 ; Isa. 11 : 9. "And it shall come to pass in the latter days, that the mountain of the Lord's house shall be established on the top of the mountains, and shall be exalted above the hills ; and all nations shall flow unto it." Isa. 2 : 2 ; Mic. 4 : 1. "The kingdom of this world has become the kingdom of our Lord, and of His Christ." Rev. 11 : 15. The thousand years under consideration probably point to a lengthened, but indefinite period, during which the victories of the Gospel will be world-wide and very great. In Scripture prophecies, days are not uncommonly made to stand for years. Especially is this true of the book of Daniel, which is closely akin to Revelation. Many have believed that the second coming of our Lord will initiate this period of triumph, and that during the ages included in the thousand years his throne will be upon the earth, where He will reign in His glorified body. But to such a view there are formidable objections to which no answer seems available.

1. The twentieth chapter of Revelation is entirely silent regarding the second coming of Christ. There is nothing to indicate that the great events mentioned will be attended with His bodily presence upon the earth.

2. This view separates the resurrection of the just from that of the unjust by a long interval, which is out of harmony with the whole tenor of Scripture teaching. This matter will be treated under the next question.

3. This view is wholly at variance with the very clear New Testament teaching with regard to the continuous reign of our Lord through the ages from His throne in the heavens.

4. The transfer of the Messianic throne from heaven to earth would make it needful that our Lord again lay aside a large measure of His glory. The glory of heaven is not in adjustment to humanity in the flesh. Our Lord's appearance to Paul near Damascus smote him with blindness. He was later compelled to be silent regarding his vision of Paradise. Present human conditions made its revelation impossible. 2 Cor. 12 : 4. John fell as dead before the glorified Christ on Patmos. When this corruptible has put on incorruption, and this mortal has put on immortality, then, and then only will mankind be prepared for the environments that attend the bodily presence of the glorified Messiah.

5. Had the salvation of the nations been dependent upon the occupancy of an earthly throne by our Lord, surely such provision would have been made in the beginning. The love that brought Him to the world would have held Him here had His bodily presence conditioned the fulfilment of His great mission.

6. The Jewish nation looked for a temporal kingdom under their coming Messiah. Their ancient Scriptures made the reign of David in the temporal domain a type and picture of that of the Christ in the spiritual realm. Limited vision and spiritual blindness led to the common belief that the Messianic kingdom, as well, would be predominantly temporal in character. Literalization in the interpretation of prophecies intended to afford pictures of coming spiritual good still leads not a few to look for a reign of our Lord upon the earth very much akin to that expected by the Jewish people. The existent and abiding reign of our Lord in heaven gives a far worthier fulfilment of the promises and predictions given through the prophets of Israel, than could be experienced in connection with the bodily presence of Christ as King upon the earth.

7. The bodily presence of Christ among men could not add to His spiritual nearness to His people who have the fullness of His Spirit dwelling within them. Christ within men is the hope of glory. The life of faith in an indwelling Lord and Saviour is in advance of that related to Him as accessible and known through the bodily senses. The highest wisdom seeks this inner presence, possible to all, rather than a visible reign from an earthly throne over the nations.

It is of supreme interest that Millennial conditions belong to the spiritual heritage of saints through all the Christian ages. The call of God includes such experience. For triumphant faith Satan is ever bound. Such souls reign in righteousness with their Christ. When the world's Millennium shall come, the multitudes of earth will enter upon this great inheritance. Some

believe that during such period of triumph manifestations of our Lord, akin to those granted the disciples between His resurrection and ascension, will be common. Regarding such experiences the Scriptures are silent, but satisfying spiritual fellowship with Him will belong to the heritage of His people.

6. *What is the relation of the second coming of Christ to the general resurrection ?*

The natural interpretation of New Testament teaching clearly links the second coming of our Lord with the general resurrection. "The hour cometh, in which all that are in the tombs shall hear His voice, and shall come forth ; they that have done good, unto the resurrection of life ; and they that have done evil unto the resurrection of judgment." John 5 : 28, 29. The language would indicate that the one and same voice will call all forth from the realm of death. Paul clearly teaches that Christ at His coming will raise to life those who have died in Him. "Our citizenship is in heaven ; whence also we wait for a Saviour, the Lord Jesus Christ : who shall fashion anew the body of our humiliation, that it may be conformed to the body of His glory, according to the working whereby He is able to subject all things to Himself." Phil. 3 : 20, 21. The fashioning anew will take place when He comes. "For the Lord Himself shall descend from heaven, with a shout, with the voice of the archangel, and with the trump of God : and the dead in Christ shall rise first ; (*i.e.* before the living saints are changed. 1 Cor. 15 : 51, 52) then we that are alive, that are left (having been changed) shall together with them be caught up in the clouds, to meet the Lord in the air : so shall we ever be with the

Lord." 1 Thess. 4 : 15–17. The picture is an earthly one, used to bring heavenly realities down to our comprehension, and a literal interpretation is scarcely in place. But it clearly links the coming of Christ with the resurrection of the righteous. In these passages no reference whatever is made to the resurrection of unsaved humanity. The same is true regarding Paul's great chapter on the resurrection of Christ and His people, the fifteenth of First Corinthians. Only the righteous, living and dead, come within the range of his vision. Jesus Himself fixes the day of the resurrection of His own. Four times in one address He unequivocally declares it shall be "the last day." John 6 : 39, 40, 45, 54. The concensus of Christian teaching everywhere is to the effect that the resurrection of the ungodly will be at the end of human history upon the unrenewed earth. Such teaching and the words of Christ link the resurrection of all mankind to the same period. The twentieth chapter of Revelation on its face seems to teach two resurrections. In this it stands entirely by itself. Its interpretation is recognized by the body of Christian scholars as exceedingly difficult, if not impossible. But the book of Revelation is highly symbolical in character. In Scripture interpretation that which is clear and exact should be employed to explain that which is obscure and uncertain. It is worthy of observation that a bodily resurrection is not mentioned in the chapter under consideration. It simply says "they lived." Their living is not put over against a second resurrection, but a "second death." It does not say the living martyrs and saints reigned with Christ on the earth. The place of such reign finds no mention.

It is difficult indeed to believe that saints in their glorified bodies will ever live and move among, and have dealings with men who are still in the flesh upon the earth. Mortal and immortal bodies could scarcely be in adjustment to each other. The fellowship of mortals with mortals, and immortals with immortals has been the law of the universe. Whatever the correct exegesis of this passage may be, few Christian scholars have been able to accept it as sufficient proof of a lengthened interval of time between the resurrection of the just and of the unjust. The body of Christian teaching stands for a common resurrection day for all mankind. That day will be ushered in by the second coming of Christ. This view is strengthened by the double relation of the general resurrection to the general judgment, and that of the latter to the second coming of our Lord.

7. *What is the relation of the second coming of Christ to the general judgment?*

In the New Testament the second coming of Christ is clearly linked to the general judgment. "When the Son of man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory: and before Him shall be gathered all the nations: and He shall separate them one from another, as a shepherd separateth the sheep from the goats; and He shall set the sheep on His right hand, and the goats on the left. Then shall the King say unto them on His right hand, come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. . . . . Then shall He say also unto them on the left hand, Depart from me, ye cursed, into eternal fire

which is prepared for the devil and his angels." Matt. 25 : 31–34, 41. "Judge nothing before the time, until the Lord come, who will both bring to light the hidden things of darkness, and make manifest the counsels of the heart; and then shall each have his praise from God." 1 Cor. 4 : 5. It is the common faith of Christianity that the general judgment succeeds the resurrection of all the dead. These passages connect both with the second coming of our Lord. Hence that coming, with its attendant events, will be indeed the coronation day of saints, and the great day of divine wrath for finally impenitent souls, hopelessly confirmed in ungodliness and sin.

CHAPTER XXII

THE RESURRECTION

1. *What is the teaching of the Holy Scriptures regarding the Intermediate State?*

The Holy Scriptures, as interpreted by the body of Christian expositors, place the resurrection at the close of the temporal history of humanity. During the period between the death of the generations of mankind and the resurrection men have their life in what is termed the intermediate state. The realm of the departed is called in the New Testament *Hades.* The name signifies *the invisible world.* Nothing in the term indicates whether the place is goodly in character, or a realm of evil. Its mission extends to the resurrection and judgment of the last day. Rev. 20 : 13. *Sheol* in Hebrew is the equivalent of *Hades* in Greek. If the latter has a larger meaning, it is because the New Testament sheds greater light upon the state and environments of those who have passed into the world beyond. Within the boundaries of Hades is the Paradise bequeathed by God to all who do not sin away their rights in Christ. In Hades is also found the prison regions where "the unrighteous are kept under punishment unto the day of judgment." 2 Pet. 2 : 9. It was in such a province of Hades that "a certain rich man" who had died in sin, found himself tormented as in a flame of fire. Luke 16 : 19–30. This account, whether history or parable, teaches that the

future punishment of the ungodly begins immediately after death. It further indicates that characters confirmed in moral evil find no change in nature and environments in the world beyond. "Between us and you there is a great gulf fixed, that none may cross over from thence to us." Jesus gives no hint that for unrepentant sinners Hades is a realm of hope. In a peculiar sense, those who reach the Paradise of the intermediate state are with Christ. Jesus promised the penitent thief a place with Himself in Paradise. Luke 23 : 43. The dying Stephen prayed, "Lord Jesus, receive my spirit." Paul longed to be absent from the body and present with the Lord. To depart and be with Christ was far better. 2 Cor. 5 : 8 ; Phil. 1 : 25. The glory of Paradise, as seen in vision by Paul, is inconceivable except it be in a sense unknown to earth the dwelling place of Christ. 2 Cor. 12 : 2, 3. While the inheritance of salvation as a whole tarries for the resurrection, a larger measure than its earnest and first-fruits belongs to the Paradise awaiting souls at death. Masses enter the intermediate state in natural or moral childhood. Multitudes of others have done little more on the earth than to fix the trend of life for God. The best of our race feel that they have here but begun the process of development for the great empire of our Lord. For all such, we may well believe the intermediate state will afford a period of great spiritual growth and advancement. Paradise will doubtless be a place of large and worthy service for God and our fellows. The intermediate state is mentioned in the New Testament as a period of sleep. But such sleep can only apply to the bodies of men. They alone grow weary and need rest.

The sleep of death is the temporary destruction of the bodily organ of the spirit. While it lasts the destruction is complete. The particles that constituted the body are in no wise different from those that never had a place in such an organism. If souls sleep they too are destroyed in like manner. Under such conditions Christ could never have said, "Be not afraid of them that kill the body, but are not able to kill the soul." Matt. 10 : 28. Soul-sleeping during the intermediate state has no place in a worthy interpretation of New Testament teaching.

2. *What is the foundation of the faith of Christianity in the resurrection of the dead?*

By the resurrection is here meant that of the bodies of men. The human spirit is raised from death in regeneration. (See p. 237). The coming redemption of human bodies in a new creation and glorification is a doctrine clearly set forth in the Christian Scriptures. No satisfying information regarding such a future experience is available from any other source. Suggestive analogies from nature are not wanting. They are found in butterflies and moths emerging from a chrysalis state, in the springing up of plants from decaying seeds, in the renewal of life in vegetation after the winter in cold countries, and various other things. But none of these afford an authoritative message regarding the question, and they scarcely seem to apply to organisms that have ceased to exist for ages, and whose dust is scattered far and wide, while no germ of life is present. Other religions are conspicuous for want of life regarding this problem. Islam teaches a bodily resurrection, but its real light is from the Christian Scriptures, and it is

attended with a grossness and earthliness entirely foreign to Christianity.

3. *What place has the doctrine of the resurrection in the Old Testament Scriptures?*

In these Scriptures the place given to the resurrection is very subordinate indeed. Most of the writers make no mention of the subject. A future life does receive some emphasis and is at times involved when not mentioned. In the Christian Scriptures the future life and the resurrection are intimately related. Jesus found satisfying proof of the resurrection in the divine declaration to Moses, "I am the God of Abraham, and the God of Isaac, and the God of Jacob." Ex. 3 : 6 , Matt. 22 : 31, 32. These patriarchs had passed away from earth several generations before, but Jehovah was still their God. Therefore they still lived, for He is not the God of beings or things that have ceased to exist. Old Testament worthies felt that favour and friendship with God precluded the possibility of extinction. An infinitely perfect God cannot destory His friends. Hence, such declarations as the following:—"I shall be satisfied, when I awake, with beholding Thy form." Ps. 17 : 15. "Thou wilt guide me with Thy counsel, and afterward receive me to glory." Ps. 73 : 24. Such hope is related to a life beyond. In the prophets increased light is manifest. "He hath swallowed up death forever." Isa. 25 : 8. "Thy dead shall live; my dead bodies shall arise. Awake and sing, ye that dwell in the dust." Isa. 26 : 19. Ezekiel's vision of a valley filled with dry bones which were restored to life had special reference to a national restoration, but it reveals the fact that a resurrection was common in thought. Ez. 37 : 1–10. "And

many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." "Dan. 12: 2. This is the earliest reference to the rising again of impenitent evil doers. Justice requires a future life for transgressors that the consequences of sin in full may find expression. Sin does not come to its own in the present life. Jewish apocryphal books contain the doctrine of the resurrection, but afford no new or satisfying light. In the days of Christ the Jewish people, with the exception of the small sect of Sadducees, accepted this doctrine, but their views were wanting in spirituality.

4. *What place does the doctrine of the resurrection hold in the New Testament?*

The New Testament lays very great emphasis upon the doctrine of the resurrection. It is expressed or involved in much of the teaching of our Lord. As noted, He found its proof in the fact that Jehovah continued to be the God of the patriarchs after their death. Their abiding life is linked to the resurrection. His testimony to the coming resurrection is clear and unqualified. "The hour cometh in which all that are in the tombs shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of judgment." John 5: 28, 29. The apostles "proclaimed in Jesus the resurrection from the dead." Acts 4: 2. Paul "preached Jesus and the resurrection." Acts 17: 18. "Having hope toward God, . . . that there shall be a resurrection both of the just and unjust." Acts 24: 15. "He that raised up the Lord Jesus shall raise up us also with Jesus." 2 Cor. 4: 14. Jesus Christ

shall fashion anew the body of our humiliation, that it may be conformed to the body of His glory." Phil. 3 : 21. The fifteenth chapter of First Corinthians is strikingly illustrative of the place the resurrection held in apostolic thought and teaching. It was of profoundest interest as it would bring to God's people the fulness of their eternal inheritance. "Thou shalt be recompensed in the resurrection of the just." Luke 14 : 14.

5. *How is the doctrine of the resurrection related to that of immortality?*

As already noted, the relation is most intimate. The two stand or fall together in the teaching of the New Testament. Jesus presents the fact that Jehovah continues through the ages to be the God of Abraham and Isaac and Jacob as satisfying proof of the resurrection, for He is only the God of the living. Had the provisions of God not included the resurrection, they would have perished with physical death. Paul clearly expresses the same view. "If the dead are not raised, . . . then they also that are fallen asleep in Christ have perished." 1 Cor. 15 : 16-18. How is this teaching reconciled with that of the intermediate state, during which the children of God continue to live a spiritual life of high order as disembodied spirits? The light of revelation is limited as regards the relation of the life that precedes the resurrection to that which follows it. But that which follows the resurrection, in union with the new and glorified organism in perfect adjustment to the environments of heaven, is the final goal of saved humanity. The thought seems to be that the life reproduced by Christ in humanity must of necessity have an open way to the highest goal. Under no other conditions would

such a lofty life, or its possibilities, have been given. Sons of God must have their entire inheritance. Otherwise the relationship would never have been realized in experience. The resurrection is the only way to the inheritance in question. The New Testament knows no abiding life for humanity in heaven that will not find its home in an organism conformed to the pattern of the glorified body of our Lord.

6. *What is the teaching of the Holy Scriptures regarding the resurrection of those who die in their sins?*

References to the resurrection of unsaved humanity are very few indeed. Direct references are but three in number. "Many of them that sleep in the dust of the earth shall awake, some to everlasting life and some to shame and everlasting contempt." Dan. 12 : 2. Christian expositors very commonly believe that this prediction was limited in the mind of Daniel to Israel, and that it was not a message for the great Gentile world. But the gospel draws no such line of demarcation. "The hour cometh, in which all that are in the tombs shall hear His voice, and shall come forth; they that have done good unto the resurrection of life; and they that have done evil, unto the resurrection of judgment." John 5 : 28, 29. For guilty souls, judgment is ever the equivalent of condemnation. No other issue is a possibility. "There shall be a resurrection both of the just and the unjust." Acts 24 : 15. In New Testament teaching, the judgment of the unrighteous involves their resurrection. Sin, apart from repentance and pardon, must reach its own in shame and contempt and misery. In humanity, the attainment of the final goal of both good and evil involves the presence of an

organism in adjustment to the spirit's powers and environments. Divine revelation brings no message regarding the character of the body resulting from the resurrection of the ungodly. But it must be at the opposite pole from the pattern of our Lord's glorified body.

7. *How is the resurrection of saved humanity related to that of Jesus Christ?*

1. *The hope of such resurrection has its ground in that of our Lord.* "But now hath Christ been raised from the dead, the first-fruits of them that are asleep." 1 Cor. 15 : 20. The first-fruits bring the message of the assured coming of the harvest. Christ is the real first-fruits of those who arose to die no more. A few were brought back from the realm of death in preceding generations or days, but until Christ, all were made subject to death again. Of Himself He could say, "I am...the living one ; and I was dead, and behold I am alive for evermore, and I have the keys of death and Hades." Rev. 1 : 18. "Because I live, ye shall live also." John 14 : 19. "If the dead are not raised, neither hath Christ been raised." 1 Cor. 15 : 16. The resurrection of the saints of God is as certain as that of their Lord. The two resurrections are indissolubly joined together. Christ will not live and leave His own unraised. Thus is He the hope of His people.

2. *The resurrection of Christ is the pattern of that of His people.* As a pattern however His resurrection has its limitations. He was raised the third day. They will be raised after ages. His body did not see corruption. Theirs return to the earth from which they came. On the other hand in their fitness for their mission, and

the glory to be inherited, the bodies of the saints will in their measure harmonize with the pattern He presents. "We shall be like Him." 1 John 3 : 2. This applies to both spirit and body. "The Lord Jesus Christ shall fashion anew the body of our humiliation that it may be conformed to the body of His glory." Phil. 3 : 21. A better pattern God Himself could not give.

8. *On what proofs do Christians base their faith in the resurrection of Jesus Christ?*

Such proofs are numerous and satisfying. They can be given only in briefest outline.

1. *Scripture prophecies foretold His resurrection.* "Thou wilt not leave my soul in Sheol, neither wilt Thou suffer thy Holy One to see corruption." Ps. 16 : 9. Divine inspiration applied this prediction to Christ. Acts 2 : 27. "When Thou shalt make His soul an offering for sin, He shall prolong His days, and the pleasure of the Lord shall prosper in His hand." Isa. 53 : 10. After His death His resurrection brought the prolongation of His days.

2. *Our Lord frequently foretold His resurrection.* Repeatedly He announced to His disciples regarding Himself, the Son of man, "The third day he shall be raised up," or its equivalent. Matt. 17 : 9 ; 20 : 19 ; Mark 9 : 31 ; 10 : 34 ; Luke 18 : 33 ; 24 : 7. His enemies were familiar with these predictions, and that they might not be falsely reported as having been fulfilled, they secured a strong guard of soldiers to prevent the theft of His body. Matt. 27 : 62, 63.

3. *The body of Christ confessedly disappeared.* There were no questionings regarding the reality of His death and burial. The disappearance of the body was

just as real and none denied the fact. His disciples from the beginning have claimed that He rose from the dead. In Matt. 28 : 13–15 an account is given of a report made by the guards to the effect that while they slept the body was stolen by His disciples. Matthew declares that the soldiers were bribed to make a false report. The following facts will add to the strength of his testimony :—

1. In the Roman army, death was the penalty for sleeping on duty. It is utterly incredible that sixty soldiers should all have been asleep under such conditions. 2. The disciples at the time were in a state of alarm and demoralization. They could not have undertaken so dangerous a task to secure His body. 3. The disciples had no use for His body. It would have served no purpose had they secured it. 4. If guilty of such a crime why were they not brought to trial and punished ? If guilty, their enemies would not have permitted them to escape. 5. The subsequent course of their enemies proved clearly that the charge in question was utterly wanting in seriousness. It had no place in their dealings with the apostles afterward. 6. If asleep the soldiers would have been worthless as witnesses. On its face the whole charge is clearly a fraud.

4. *The testimony of the disciples is entirely satisfactory.* 1. They were men of sound judgment and true to their convictions. They were not of the class easily deceived, nor were they deceivers. 2. They were hopeless regarding His resurrection and required full proof of its reality. John 20 : 24–28. 3. They had every opportunity to know the facts in the case. They saw and heard and handled the living Christ. 4. They had no motive for giving false testimony. Preaching His

resurrection brought them no earthly good. Instead, it resulted in bitter persecution, and nearly all the apostles became martyrs for the cause they represented. More reliable and satisfactory witnesses could not be desired.

5. *The change in the disciples proves His resurrection.* 1. His death left them in despair and overcome with alarm. From the time of their appearance in public life again on the day of Pentecost they were filled with a courage and confidence that nothing could disturb. They faced the bitterest persecutions, even unto death, with joy. 2. Previously they manifested the common weaknesses of sinful humanity. They were self-seeking and had much of worldly ambition. They envied each other and often grieved their Lord. Pentecost brought a transformation that expressed itself in unselfishness and humility and the love that never faileth. They became great spiritual teachers and were worthy embodiments of their lofty message. The resurrection of Christ alone explains the change. 3. When with Jesus in the flesh, they were dull disciples and very slow in grasping the great truths of the heavenly kingdom. They were in no wise prepared to lead the multitudes into the light and life of God. The experience of Pentecost filled them with a divine illumination and made them a spiritual force as leaders that have left them without peers in the history of religion upon the earth. The risen and living Christ gave them their place in His kingdom. Paul was added to their number through personal dealings with their glorified Lord. The resurrection of Christ alone accounts for their transformation and great mission.

6. *The presence of the Christian Church is in proof of the resurrection of its Lord.* The true Church is com-

posed of transformed souls, souls that have found God and abide in fellowship with Him. The new and divine life is clearly and fully attested in experience and self-consciousness. It is as real to its possessors as is the natural life in the flesh. This life expresses itself in its holy activities. The living Christ is the only explanation of this highest life of humanity. He and His Church constitute a single and living organism. He is its head, and is made unto it wisdom and righteousness and sanctification and redemption. Because He lives His Church lives also. If in the universe cause and effect are vitally related, then is the presence of the Church of God in the world an indubitable evidence of the triumph of Christ over death.

9. *Why is the view that the resurrection immediately follows individual deaths unsatisfactory?*

The view is held by a few Christian teachers that individual deaths among mankind are followed immediately by their resurrection. This view makes the resurrection a process that continues through the ages. If true it would do away with the mysteries that confessedly pertain to the intermediate state, as it has no place for such a state. But the problems this view raises exceed those it solves. 1. It is difficult to believe the bodies of the departed, just vacated, would be entirely discarded in the bestowment of new and higher organisms. New Testament teaching clearly sets forth the new and glorified body of our Lord as the one that was crucified, transformed and made worthy of its lofty mission. A like experience would naturally be expected for His followers were this view in harmony with truth. 2. The body of

Scripture teaching seems to clearly assign the resurrection to the close of the temporal history of the human race. It is difficult to harmonise such teaching with the view under consideration. 3. The same teaching quite as clearly makes the resurrection collective in character. That men rise again when they die, has no place in a natural interpretation of Scripture teaching. 4. It seems unthinkable that the dead called back by Christ and His apostles to a natural life upon the earth, had received their resurrection bodies, and were required to abandon them in returning to the world.

10. *What is the relation of the resurrection body to the one left in death?*

In connection with the reply to this question, several views have obtained that or worthy of notice. They are as follows:—

1. *The saints in the future life will be pure spirits, having no bodily organisms.* Those holding this view believed in one resurrection only, and that wholly spiritual in character. The basal thought in such view was found in the theory that all evil is related to matter and that the two are inseparable. This theory is entirely foreign to Christianity. Moral evil pertains to spirit only, and organized matter is but the instrument employed in its activities. Pure spirits will employ the members of their physical organism as instruments of righteousness. Glorified bodies of the saints will have no affinity with evil of any kind. This view met with sternest condemnation by apostolic authority. 2 Tim. 2: 18.

2. *The theory of Swedenborg.* Swedenborg was a writer of the eighteenth century. He held that within

the physical body, during life, a refined and ethereal organism is formed, which at death is released with the spirit and constitutes the resurrection body. Whatever merit the theory may possess, it has its origin in the imagination alone, and finds no place in divine revelation.

3. *The germ theory.* The view that within the human body exists a germ which is indestructible, and that from such germ the resurrection body is formed, commands some adherents. But no such germ has ever been discovered. This view has no support in the Christian Scriptures. Human fancy is its source.

The basal thought in relation to the resurrection body is that the life beyond is possessed of utmost reality and fulness, and abides amid the highest order of environments to which the adjustment is perfect. In Scripture teaching, such a life requires an organism possessed of excellencies akin to those of a transformed and glorified human spirit. The ancient pagan teaching that accepted the doctrine of immortality for disembodied spirits, but would not tolerate the Christian idea of an organism conditioning perfect adjustment to heavenly environments as the body does to those of earth, held that the future life is of a very low order. The lowest life on the earth was considered as more desirable than the best in the spirit realm. The New Testament view of the life to come is at the opposite pole from such a belief. Christ indeed brought life and immortality to light through the gospel. 2 Tim. 1 : 10. The real relation of the new organism received in the resurrection to the former body is left unexplained. The glorified body in the nature of the case must be a new creation. Dead bodies return so completely to dust that their particles are in no wise

different from those which had no place in such organisms. The body during its lifetime is ever in process of change. Its particles come and go. The body that dies is commonly greatly emaciated, and the particles it possessed in health have largely disappeared. In the resurrection, it is a matter of no consequence as to what particles are summoned to a place in the new organism. Those previously possessed and their neighbours not thus employed are entirely on a par in quality and fitness for the lofty service to be rendered. God gives a body entirely in harmony with existent needs. If He so wills the very particles laid in the grave, or otherwise disposed of, can be readily recalled for the higher mission to be fulfilled. All are equally at His command. But whatever this plan may be, the identity of the person will be perfect. It is so during the changes continuously taking place in the present life. As noted, particles come and go, and what particles they shall be is determined by the place of residence and various other contingencies. But personal identity does not suffer. The world is full of the material fitted to be built into human bodies here as needed, and conditions will not be worse when the resurrection comes.

11. *What excellencies do the Holy Scriptures ascribe to the resurrection bodies of God's people?*

As previously noted, the Scriptures give no direct information regarding the risen bodies of unsaved humanity. But concerning those of the righteous, while the solution of various mysteries will await the experience of such bodies, the divine messages are satisfying. They largely deal with the great contrasts between our bodies in the present life and those in the world to come.

The glorified body of our Lord is given as the pattern. Phil. 3 : 21. The contrasts are four in number. 1 Cor. 15 : 42–44.

1. *Incorruption succeeds corruption.* The term corruption does not simply refer to the body as left in death. It belongs to the living body as well. Bodies in this life are mortal and the process of waste that ends in death is ever operative. Disease and infirmities are a part of the experience of death. "Our outward man is decaying." 2 Cor. 4 : 16. The departure of the spirit brings a speedy completion of the process. The resurrection body will have no experience of waste or disease or aught even distantly akin to death. As a whole and in all its parts it will abide at its best forever.

2. *Glory succeeds dishonour.* It is now the body of our humiliation. While fearfully and wonderfully made it must needs be covered and adorned to preserve its possessor from shame. The resurrection body will have no need of covering or ornamentation. Its inherent comeliness and beauty will suffice. The sun could not be improved by embellishment. The richest garnishings would but serve to veil its glory.

3. *Weakness is succeeded by power.* The feebleness of the present body compels the tenderest care. Men must maintain peace with innumerable forces of nature or perish at their hands. The slightest discord with environments serves to bring death upon the scene. Infinitesmal foes suffice to destory life. A few invisible microbes gain admission into the body and destruction ensues. Numerous inventions must be employed to enhance its locomotion, and to secure the fulfilment of its mission. The resurrection body will be possessed of

an inherent power measuring up to every need. As a home and instrument and medium of the spirit it will possess every perfection. Each of the seraphim in Isaiah's vision was furnished with six wings, the symbol of swiftest movement and intense activity. Isa. 6 : 1–4. The seraphim are patterns of humanity come to its own. To keep pace with the spirit that bears the image of Christ the new body will need to move with the speed of thought. Like the body of Jesus, when a victor over death, it will need to be unhindered by intervening doors and distances in its activities.

4. *A spiritual body succeeds the natural body.* A natural or sensuous body is one that in its movements and mission is dependent upon physical senses. It can consequently exercise its activities only amid material environments. While material particles will doubtless belong to the composition of the resurrection bodies, they will be so completely transformed and glorified as to be in perfect adjustment to spiritual environments. In His works on earth, God makes manifest His power in bringing about transformations at least distantly akin to those that shall become real in glorified human bodies. By a wondrous but simple process gross matter is transmuted into diamonds and pearls and various precious things of earth. In human nerves such matter becomes so attenuated and refined that with difficulty the line between material and spiritual substances can be discovered. The risen bodies of saints will be so transformed that they will afford no avenues of evil. In the nourishment and adornment and worthy care of bodies on the earth are found doorways of temptation and sin. The same is true of sexual relations. These things belong

to the present life alone. The needs and appetites and passions of the present body will pass away with death, and will have no place in the resurrection. In the resurrection they neither marry, nor are given in marriage, but are as the angels in heaven." Matt. 22 : 30. The utter change in conditions and a great mission amid heavenly environments will require for the sons of God bodies vastly modified, and supplied with excellencies far beyond our present comprehension. It is not strange the Christian Scriptures lay great emphasis upon the doctrine of the resurrection.

CHAPTER XXIII

THE GENERAL JUDGMENT

1. *What is the common teaching of the New Testament regarding a judgment to come in the future world?*

The New Testament Scriptures clearly point to a judgment for all mankind in the world to come. Great emphasis is laid upon this teaching. "It is appointed unto men once to die, and after this cometh judgment." Heb. 9 : 27. "God hath appointed a day in which He will judge the world in righteousness by the man whom He hath ordained." Acts 17 : 31. "We shall all stand before the judgment-seat of God." Rom. 14 : 10. "We must all be made manifest before the judgment seat of Christ; that each may receive the things done in the body, according to what he hath done, whether it be good or bad." 2 Cor. 5 : 10. "Judge nothing before the time, until the Lord come, who will bring to light the hidden things of darkness, and make manifest the counsels of the hearts; and then shall each have his praise from God." 1 Cor. 4 : 5. "And I saw a great white throne, and Him that sat upon it, from whose face the heaven and the earth fled away; and there was no place found for them. And I saw the dead, the great and the small standing before the throne; and books were opened: and another book was opened, which is the book of life: and the dead were judged out of the things which were written in the books, according to their works." Rev. 20 : 11, 12. In this striking picture, borrowed from the present world,

things that are to come in the spiritual realm are brought down to our comprehension. A literal interpretation would be wide of the mark. A similarly instructive picture is presented in the parable of the sheep and goats. Matt. 25 : 31–46. These passages selected from among the many on the subject we study are sufficiently illustrative of the prominence given to it in divine revelation. The subject is worthy of every consideration.

2. *Who is the divine agent in the final judgment ?*

Both the Father and the Son are mentioned as the Judge. But judgment by the Father is through the Son. Judgment is among the great works committed to our Lord. Regarding all He declares, " The Father abiding in me doeth His works." John 14 : 10. He performed His great works in the name of the Father, as His representative in humanity. That Christ shall judge the world receives great emphasis in the Word of God. God will judge the world by the man whom He hath ordained." Acts 17 : 31. " Neither doth the Father judge any man, but He hath given all judgment unto the Son." John 5 : 22. " The Son of man shall come in the glory of His Father with His angels ; and then shall He render unto every man according to his deeds." Matt. 16 : 27. " When the Son of man shall come in His glory, and all the angels with Him, then shall He sit upon the throne of His glory : and before Him shall be gathered all nations." Matt. 25 : 31, 32. The judgment of the great day will be the purpose of this supreme gathering. As possessed of all the fullness of the Godhead, and clothed with every divine perfection, the Christ will be entirely

equal to the mission of judging the evil and the good. As Son of man, He will be in intimate relation to all who appear before Him. As their own representative in the courts of heaven, He will have had dealings of infinite importance with every soul He judges. His impartation of redemption and His own life to the righteous will preclude all possibility of their condemnation. His dealings with the unsaved will have been such that they might have attained unto salvation and fitness for the kingdom of heaven. Every one condemned will be of those who loved darkness rather than light, because their works were evil, and will have become confirmed in their choice of sin. John 3 : 19. Final rejection of the light that leads to life conditions the condemnation of that day.

3. *What are the names given to the general judgment in the New Testament ?*

Such names are very instructive and are consequently worthy of earnest attention. The following are expressed or implied.

1. *The day of judgment.* "God hath appointed a day in which He will judge the world in righteousness." Acts 17 : 31. Day here signifies a period of time, the limits of which are not given. Such use of the term day is not uncommon. "Abraham rejoiced to see my day." John 8 : 56. "In that day ye shall know that I am in my Father, and ye in me, and I in you." John 14 : 20. In such use of the word a day of twenty-four hours has no place. The expression 'day of judgment' was repeatedly upon the lips of our Lord. The present life for transgressors is a period of divine mercy and patience. Foretastes of punishment are not wanting,

but are commonly sent to lead souls to repentance. On the earth, sin does not come to its own in its fruitage of woe. Crime often remains hidden, and criminals escape, save as transgression is its own punishment. Righteousness here has its place amid unfriendly environments. By the way of suffering, saints attain to their goal in Christ. In the world prosperity often attends the evil, and adversity the good. In the judgment, all such conditions will be reversed. The circle of good for the righteous will be completed, and the heritage of sin will be evil and evil only. In that day all hidden things of darkness will be brought to light and linked to the woes they beget.

2. *The day of the Lord.* "Jesus Christ shall confirm you unto the end, that ye may be unreprovable in the day of our Lord Jesus Christ. 1 Cor. 1 : 8. "The day of the Lord so cometh as a thief in the night." 1 Thess. 5 : 2. That day will bring the completed revelation of His supreme majesty and glory. His authority unlimited in heaven and on earth will come to its own in universal acceptance, willingly and joyously by all holy ones, unwillingly and helplessly by all confirmed in enmity and sin. To Him every knee shall bow, and every tongue confess. Rom. 14 : 11.

3. *The great day.* "Angels that kept not their own principality, but left their proper habitation, He hath kept in everlasting bonds under darkness unto the judgment of the great day." Jude 6. To our Lord Himself it will be the great day of final and complete triumph. To the righteous of humankind it will be the great day when they enter into the possession of their entire inheritance in and with Jesus Christ. "Then

shall the King say unto them on His right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Matt. 25 : 34. The greatness of the day to the portion of humanity confirmed in moral evil will be related to the reception of the full harvest of their sins, and the complete overthrow of the kingdom of sin to which they belong. No longer will evil dwell amid the good and exert its baneful influence, or give pain to those who resist its power.

4. *The day of divine wrath.* "The great day of His wrath has come." Rev. 6 : 17. "After thy hardness thou treasurest for thyself wrath in the day of wrath and revelation of the righteous judgment of God." Rom. 2 : 5. Such wrath is for those alone who will have become invincible in their resistance to the influence of divine mercy and grace. There is a line that crosses the way of rebellion and disobedience beyond which that holy and tender influence will not pass. When it shall have returned to its source the mutual and necessary opposition between the victims of sin and their rejected God will become full in measure and abiding in character. That day will bring a supreme revelation of the goodness and severity of God. Severity will deal with embodied sin that will not be transformed into holiness. For such, God will be a consuming fire. Heb. 12 : 29.

5. *The last day.* "He that rejecteth me, and accepteth not my sayings, hath one that judgeth him ; the word that I spake shall judge him at the last day." John 12 : 48. The day is doubtless called the last because that time will bring the last act connected with the drama of human life in the flesh on the earth. From

that day forward for the righteous there will be an inheritance incorruptible, and undefiled, and that fadeth not away, the inheritance that through the ages had been reserved in heaven for them. 1 Pet. 1 : 4. For the unsaved of humanity there will be the place and environments wholly at one with sin.

4. *What varied views find a place in the Christian Church regarding the time when men will be called into final judgment?*

The time of our final judgment is not a matter of fundamental importance. The fact and outcome of such judgment are the things of supreme concern. Honest differences in views held, need not prove harmful to moral and spiritual interests. A spirit of dogmatism is not becoming, and yet it is well to have satisfying reasons for accepted belief. The following views have a place in Christian teaching.

1. *The final judgment of each individual takes place immediately after death.* This view obtains among those who believe in an immediate resurrection of individuals through the ages as they pass away from the earth. The Scriptures clearly place the resurrection before the final judgment, and these two teachings seem to stand or fall together. There is certainly a preliminary judgment that takes place in the present life. "He that believeth not hath been judged already, because he hath not believed on the name of the only begotten Son of God." John 3 : 18. When men die, they are so far judged as to naturally gravitate, like Judas Iscariot, to their own place. Acts 1 : 25. But that the judgment preceding or immediately following death is all in nowise harmonizes with the trend of New Testament teaching.

A collective judgment for humanity is as clearly taught as a collective resurrection. Why should such emphasis be laid upon a general and simultaneous judgment of humanity if it is really individual in character and belongs to all the ages? This view is certainly out of harmony with the natural interpretation of the word of God.

2. *That the righteous are judged at the beginning of the Millennium, and the rest of mankind at the end of the world.* This view finds its place among those who believe in the personal return of our Lord to reign for a thousand years upon the earth. But Scripture teaching is as clearly opposed to two days of judgment as to the view that the judgment period embraces all the ages. The time of final judgment is consistently presented in the New Testament as *a day* or *the day*. In the parables of the talents and pounds, the time of reckoning with both the faithful and unfaithful servants was one and the same. Those represented by the sheep and by the goats stood together before the throne for judgment. In one common harvest time the wheat and the tares were gathered for purposes in accord with their nature. In Rev. 20: 11-15 the multitude before the great white throne was composed of "all nations," and "every man" was judged according to his works. Those whose names were in the book of life as well were present. This view does not accord with the natural interpretation of divine revelation.

3. *The general judgment will take place at the close of the temporal history of mankind, and universal humanity will be judged.* This has been the common faith of the Christian world. The rank and file of

Christian teachers have found satisfying reasons for its acceptance. It is clearly in harmony with the natural interpretation of the New Testament Scriptures. It seems to be attended with fewer difficulties than either of the views that seek to replace it.

5. *How does a final and general judgment appear as a fitting termination of the temporal history of humanity?*

Fitness attends all the plans and works of God. In such plans and works, the general judgment has its place. Its revelations and retributions will meet a need in the universe, and will be in harmony with the fitness of things. God does not need the general judgment to guide Him in His future dealings with His creatures. His immeasurable knowledge and wisdom suffice for all things in time and eternity. The Revelations of that supreme day are His unveilings for the rational universe. They are given in the interests of His widespread moral and spiritual empire. While much of mystery shrouds the general judgment, the following results may be expected on the highest plane.

1. *Sin and righteousness will appear in their true character.* Moral good and evil exist in the concrete alone. In the judgment, men will appear exactly as they are. On the earth righteousness is shadowed by limitations and infirmities. Sin in this life commonly wears deceptive masks. Veils and cloaks and screens will have no place in the judgment. Naked realities will stand alone and unattended before the Judge. It is supremely fitting that the moral universe receive the vision of virtue and vice the judgment day will afford.

2. *In the judgment moral good and evil will stand in their natural relationships.* In the world afflictions

and tribulations often cleave to piety and right, while godless transgressors dwell at their ease. Goodness is frequently found amid poverty, and evil, amid wealth and luxury. Crime often remains hidden and unpunished, save as sin is its own punishment, and innocence is visited with pain and sorrow. The inequalities of the present life are among its profoundest mysteries. Evil is wrought that good may come, and the lower good, which alone sin can appreciate, often is thus secured. But in the judgment, sin will be seen indissolubly linked to its sole fruitage of evil. Righteousness will appear in solitary union with its abiding inheritance of unmingled good, with its limits expanding through the coming ages. In the judgment it will be shown in clearest light that in the moral realm every seed yields a harvest entirely after its kind. "He that soweth unto his own flesh shall of the flesh reap corruption; but he that soweth unto the spirit shall of the Spirit reap eternal life." Gal. 6 : 8.

3. *The judgment will make it clear that men are assigned to conditions and environments that alone are possible.* In the inspired pictures of the judgment to come but to classes appear. They are the positively righteous and unrighteous. No intermediate class is present. Ere that day arrive all the sons of men will apparently have reached their goal of good or evil. The righteous, through immeasurable grace, will have attained to their true character and real standing. But the same grace will have been made available for the unrighteous, and its mission will have failed because ignored or resisted. In the nature of the case it must needs be so. otherwise unrighteousness could not bear its character as

supremely evil. Helplessness cannot attend the formation of characters good or bad. Helplessness is wanting in moral qualities, unless it be the fruit of a course of transgression freely chosen. To workers of iniquity, the drawings of sin possess great power, but in the beginning of dealings with such drawings, they have equal power for those who overcome them. In the judgment it will appear that with regard to opportunities for salvation, the ways of God with men have been equal. Similar possibilities of sin and of righteousness will be seen to have faced all men. The righteous could have failed to gain their heritage, and the unrighteous could have escaped their doom. Every individual will have the place for which, in the exercise of moral freedom, he has fitted himself. Whatever appearances may be, the reign of God in the moral world makes this a necessity. He renders to all according to their works. Such works both mould moral character and are the expression of its qualities. In the way of good, from stage to stage, God accepts the worthy use of possibilities present, and by such use their stock is continuously increased. "To him that hath (as the fruit of his own efforts) shall be given." The judgment will show why men are what and where they are.

4. *The judgment will afford for saved humanity a worthy initiation into their abiding and lofty vocations in and with Jesus Christ.* The present life, in a pre-eminent sense, is given for the attainment of fitness for the supreme callings of the future world. For all faithful souls the judgment day has been divinely chosen for their installation in their great and final mission in the heavenly kingdom. Suggestive pictures of such instal-

lation are found in the parables of the pounds and talents. To the servant who, by trading, had increased his pound tenfold the nobleman said, "well done, thou good servant: because thou hast found faithful in very little, have thou authority over ten cities." Luke 19: 17. To the servants whose talents had been doubled, their Lord spake those gracious words to each, "Well done, good and faithful servant: thou hast been faithful over a few things, I will set thee over many things; enter thou into the joy of thy Lord." Matt. 25: 21, 25. Regarding the loftiness and glory of this heavenly service our Lord declares, "Then shall the righteous shine forth as the sun in the kingdom of their Father." Matt. 13: 43. The importance of the occasion the judgment will afford for initiation into the great service of the future world will be in harmony with its dignity and glory. Such a day awaiting the children of God should afford great inspiration to devotion and faithfulness in the preliminary service of our Lord upon the earth.

5. *The judgment day will bring a satisfying revelation of the character of God as supreme Ruler in the moral and spiritual realm.* God will not be on trial in the final judgment. It will be the day of supreme reckoning with men. Nevertheless its unveilings and retributions will bring the highest revelation of the great principles that underlie divine dealings with mankind. Too often have reflections been cast upon the government of God because of seeming inequalities in human life. In appearance prosperity has attended sin, and much of adversity has been found in the way of righteousness. In the judgment it will be seen that divine love is justified in its patience with transgressors, and in all its dealings with

faithful souls. In the light of that day, men will know that the chiefest ingredients in punishment for transgression are found in sin itself, and that righteousness with its attendant benefits and experiences is its own greatest reward. The sufferings joined to true piety are disciplinary in character, and commissioned to lead it into an ever larger life in Christ. The heirs of God's kingdom will find supreme satisfaction in the divine administration as revealed on that great day. Then shall be fulfilled on a supreme scale the great promise, " What I do thou knowest now, but thou shalt understand hereafter." John 13 : 7.

CHAPTER XXIV

THE FINAL CONSEQUENCES OF SIN

1. *What is the only sufficient source of information regarding the final consequences of sin?*

The one and only reliable and sufficient source of information with regard to the final consequences of sin is divine revelation. God alone can measure the evil of sin or see its end. So far as its effects are a divine infliction, we may well rest assured that they will be in entire harmony with the necessities of the case, but He alone is able to determine what they must be. All rational creatures in due time will see the supreme fitness of His judgments, and all will acquiesce in His dealings with transgressors. But sin is largely its own punishment. It is an intruder in the universe of God, and in its nature is at utter variance with His moral government. It is rebellion and treason on the highest plane. It of necessity transmutes into evil every good that comes under its power. The word of God, while it does not answer all questionings, affords all needed light regarding the fruitage of sin here and in the world to come. Men need to sit at God's feet, and to receive with meekness the messages inspired by His love and goodness. Such messages are entirely in harmony with the experience of sin among men upon the earth. The future of sin will assuredly be in like accord with His teaching.

2. *What is meant by the final consequences of sin?*

The final consequences of sin are those to be experienced by its victims beyond the general judgment. The evil results of sin begin with its commission. It brings immediate deterioration to the spirit's powers and functions. Sinning souls are speedily dragged to the realm of sensuous realities, and their high-calling in the kingdom of God and in fellowship with Him is lost. The intermediate state brings in larger measure the natural fruitage of sin. The rich man in Hades was in torment, with intensest thirst unquenched. His environments were wholly evil. The intermediate state must be very different for those who have passed away from earth without the light of God, but the rich man had possessed Moses and the prophets, and had turned a deaf ear to their great teachings. For Him no message of mercy remained. A deep and impassable gulf was fixed between him and the good of God's kingdom. Amid unused opportunities, and in the way of transgression, his spirit's powers, so far as light is given, had passed beyond the possibility of renewal unto life. Those who walk in this rich man's ways upon the earth will share in his experience further on. But it is in the judgment that the confirmed victims of sin are assigned to their abiding place of punishment and woe.

3. *What names are given to the place of final punishment of sin in the Holy Scriptures?*

The supreme question regarding lost souls is related to the final state to which sin leads them. But that the finally impenitent come into the possession of a real place, wholly in keeping with the state attained through sin, is in harmony with a natural interpretation of

Scripture teaching. Unsaved humanity are raised from the dead, and consequently have bodies related to matter. For all such the Holy Scriptures lead us to believe there will be a common dwelling place. Names divinely given to such place are illustrative of its character.

1. *It is called Ghenna.* The name comes from *Ge-Hinnom*, which signifies the valley of Hinnom. This valley was in the neighbourhood of Jerusalem. It was at one time a seat of the terrible worship of Moloch, the chief feature of which was the sacrifice of children. King Josiah seems to have suppressed this worship and defiled the place where it had been carried on. It afterward became the place where the refuse of the city was cast, and the bodies of animals and at times of criminals were there consumed with the refuse by fires kept burning for the purpose. It was a place of corruption and worms and fire. It became among the Jews the common type of the final home of spirits lost in sin. Such spirits, under the destructive influence of evil, become the moral refuse of the universe. They are assigned by a Holy God to the only place in harmony with their character.

2. *It is called outer darkness.* "The sons of the kingdom shall be caste into the outer darkness." Matt. 8 : 12. In the parable of the marriage of the king's son the guest that had not on the wedding garment was cast into the outer darkness. Matt. 22 : 11–13. In the parable of the talents the wicked and slothful servant met with like treatment. Matt. 25 : 30. In each case regarding the experience of the place it is said, "There shall be weeping and gnashing of teeth." Darkness in these passages is thus made the symbol of misery.

The dwelling place that sin secures to its victims is the home of distress and woe.

3. *It is called the lake of fire.* This name is characteristic of the book of Revelation. Into the lake of fire are cast the devil, the beast, the false prophet, and all human sinners, those whose names are not found in the book of life. Rev. 20 : 10, 15 ; 21 : 8. It is said also that death and Hades were cast into the lake of fire. This seems to signify that physical death shall have no more place among men, and that human spirits shall no more be found in separation from their resurrection bodies. Hades is now the dwelling place of disembodied spirits, but with the resurrection its mission will have been finished. In other portions of the New Testament it is stated that in the punishment of sin, men shall be cast into everlasting fire, or into a furnace of fire. Matt. 15 : 42 ; 18 : 8 ; 25 : 41. Fire in all these passages is doubtless used in a figurative sense. As a symbol of suffering such use is not uncommon in the word of God. Egyptian bondage was an iron furnace to Israel. Deut. 4 : 20 ; 1 Kings 8 : 51 ; Jer. 11 : 4. Later God addresses these words to His people, " I have chosen thee in the furnace of affliction." Isa. 48 : 10. While the figure is one that can easily be overstrained, nevertheless it clearly teaches that the final home of sin is a place of great suffering. The character of sin makes it so.

4. *What evils do the Holy Scriptures set forth as embodying the final consequences of sin?*

The evils that compose the final consequences of sin are set forth in the word of God with great naturalness. They are the identical evils that enlightened humanity

finds linked to sin in the present life, only they will appear in and beyond the judgment as possessed of full maturity and strength. The names given to the final dwelling place of sin are suggestive of evils unattended by any good. The list of such evils furnished by divine revelation is quite in harmony with the place. The following will suffice.

1. *Shame and contempt.* "Of them that sleep in the dust some shall awake to shame and everlasting contempt." Dan. 12 : 2. Sin attended by a consciousness of its true character of necessity brings this experience. It is the one supremely base and unworthy course of action in all the universe. Sin upon the earth may harden itself into shamelessness and glory in its baseness, but such an attitude cannot continue. In the end the works of sin will appear in all their vileness to their victims and bring the shame that becomes their character. On the earth transgressors may be puffed up with vanity and unseemly esteem of self, but a full harvest of self-contempt for every guilty and defiled soul awaits the reaper. Shame and self-contempt are among the bitterest ingredients in human woe on the earth, and a far larger place will be theirs when in the future world all the evil of sin shall stand forever unveiled. Environments there will but add to shame, and no objects commanding respect will be found.

2. *Death of the spirit.* "The wages of sin is death." Rom. 6 : 23. This message is oft repeated in the word of God. Spiritual death is not extinction. The prodigal son was dead, but was still present in the world. The Ephesian Christians were once dead in trespasses and sins, but had not ceased to be. Eph. 2 : 1.

Such death is severance and separation from home environments in God, and the attendant unfitness for fellowship with Him. In this death, with regard to the kingdom of heaven, the spirit's powers are paralyzed and useless. During the period of human probation this death is not necessarily final. "God, when we were dead through our trespasses, made us alive together with Christ." Eph. 2 : 4, 5. But this death for the finally impenitent has a place beyond the judgment. It is called the second death. It is a death that is conscious of its loss of divinely given powers within, and their worthy environments in God. But in such consciousness is no element that makes possible a return to the soul's lost inheritance. Such spirits are only alive to their environments of evil. The loss thus incurred by sin is the greatest possible to creature experience.

3. *Destruction.* "Broad is the way that leadeth to destruction. "Matt. 7 : 13. "Who shall suffer eternal destruction from the face of the Lord and from the glory of His might." 1 Thess. 1 : 9. Such destruction is akin to death in meaning. It is not annihilation. An organism may be destroyed as such while its substance abides and serves other purposes. Sin in human souls destroys the elements of sainthood, and all adjustments to the Kingdom of God. But it leaves its victims alive amid relationships to evil.

4. *The wrath of God.* "He that obeyeth not the Son shall not see life, but the wrath of God abideth on him. John 3 : 36. "The wrath of God cometh upon the sons of disobedience." Eph. 5 : 6. God is the embodiment of infinite holiness and every moral good. Disobedient spirits present moral evil in the concrete, the

only form in which it exists. Of necessity, holiness and sin, moral good and evil, stand over against each other in irreconcilable and utter opposition. In such necessary and abiding and absolute opposition to sin is found the wrath of God. When wholly identified with sin and the possibility of good is destroyed, human souls cannot be otherwise than objects of divine disfavour. A recognition and experience of the wrath of God is one element in the final consequences of sin.

5. *Suffering and sorrow.* "There shall be tribulation and anguish upon every soul of man that worketh evil." Rom. 2 : 9. The smoke of their torment goeth up for ever and ever ; and they have no rest day and night. Rev. 14 : 11. In the outer darkness "there shall be weeping and gnashing of teeth." This is an oft-repeated message of our Lord. "The pleasures of sin" are but for a brief season. Every evil that attends sin is, in its nature, a fountain of pain and grief. Shame and contempt, and the death and destruction effected by sin, and the displeasure of God, of necessity, unite in contributing to the tribulation and anguish that belong to the future history of sin. Such experience is the natural expression of moral evil come to its own.

5. *What is the doctrine of final restoration and why is it rejected by the body of Christian teachers ?*

A few Christian scholars have held the view that the evils following transgression are disciplinary in character, and that finally all men will be led to repentance and faith, and will attain unto salvation. This teaching has never commanded a wide acceptance. The interpretation of Scriptures that gives it support seems to the rank and file of Christian teachers unsatisfying and contradictory.

1. *It is out of harmony with the entire trend of Bible teaching.* Such trend of teaching clearly gives a finality to the decisions and retributions of the judgment day. "It is good for thee to enter into life maimed or halt, rather than having two hands or two feet to be cast into eternal fire." Matt. 18 : 8. "These shall : go away into everlasting punishment : but the righteous into eternal life." Matt. 25 : 41. "Who shall suffer punishment, even eternal destruction from the face of the Lord and from the glory of His might." 2 Thess. 1 : 9. Finality in the consequences of sin seems as clearly fixed by the word of God as in the rewards of righteousness.

2. *Passages of Scripture seeming to favour this view have a natural and satisfying interpretation in harmony with the whole trend of Scripture teaching.* That there are passages of Scripture which taken alone might be understood to teach the final salvation of all men none will deny. Among such, the following have a prominent place. John 12 : 32 ; 1 Tim. 2 : 4 ; Titus 2 : 11 ; 1 Cor. 15 : 22 ; Eph. 1 : 9, 10 ; Col. 1 : 19, 20. In some of these passages the ungodly have no place in the thought of the writer. God certainly wills the salvation of all, but sin is the rejection of His will. As regards spiritual good God's rejected will does not find fulfilment. The Gospel brings salvation to all, but forces it upon none. Christ draws all men toward Himself, but by repentance and faith men make the journey to Him. Impenitent transgressors fail to accomplish this pilgrimage. No hint is given in the word of God that Christ crucified will draw men to Himself and salvation beyond the judgment day. Readers are referred to the Commen-

taries for the interpretation of these messages from above. They afford important teaching and do not contradict the body of Christian truth.

3. *The claim that when punishment is completed souls will naturally go free is without foundation.* Our Lord used the words, "Thou shalt by no means come out thence, (of the prison) till thou hast paid the last farthing." Matt. 5 : 26. Some have interpreted this to mean that the debt of sin will finally be cancelled by punishment, and then souls will go free. The real teaching is quite the reverse. Men have not wherewith to pay the debt of sin. Then lost souls are fitted for no other environments. The salt that has lost its savour is not cast out that it may regain its saltness and be restored to use. The bad fishes taken in the net are not thrown away that they may become good and be caught again. The tares are not thrown into the fire that they may become wheat and be gathered into the garner. Judas, having hung himself, did not go to his own place that he might become a true apostle and be restored to his great office. Otherwise it would not have been better for him had he never been born.

4. *The love of God cannot prove this teaching to be true.* That "God is love," has a large place in the Christian creed. But the presence in Him of immeasurable love by no means establishes the teaching as true that all mankind will eventually be saved. That love is present and active in the world, but in nowise overrides the moral freedom of men. Many who confess its reality, and perhaps base their hope of final escape from the consequences of sin upon it, are not won by it while in the flesh. If love fails here, as it clearly does,

there can be no assurance of its success in eternity. Then that men who reject the drawings of divine love will continue to command that love is at least very doubtful. "I love them that love me" is the divine message. Prov. 8: 17. Jesus says, "If ye keep my Commandments, ye shall abide in my love." John 15: 10. That divine love accompanies sinners far down the pathway of evil is certainly true. But that it never turns back none can say. It seems very unlikely that the devil and his angels have any place in the love of God. There is for them and Him no common meeting ground. If evil men share with evil spirits the eternal fire prepared for the latter may they not with such fellow-sinners share the loss of divine love? Creatures cannot be influenced or blessed by a love in which they have no part. The doctrine of final restoration for all men is certainly not one in which souls continuing in sin can with safety take refuge. There are very strong reasons for the faith of the Church at large that it will prove to be a refuge of lies.

6. *What are the Scripture proofs that seem to clearly establish as true the teaching that future punishment for the finally impenitent is endless?*

This subject leads into deepest shadows. Its awful gloom makes the spirit shudder. One would turn from it and seek the light of righteousness and God. But divine revelation has painted the picture, and that revelation has proved true wherever tested on the earth. That revelation, naturally interpreted, holds out no hope of rescue from the final consequences of sin. This teaching is presented in various ways.

1. *There are clear statements of Scripture.* The

final consequences of sin are presented as "eternal punishment, eternal fire, eternal destruction." Matt. 18 : 8 ; 25 : 46 ; 2 Thess. 1 : 9. It is true that the Greek term rendered eternal does not always signify endless. But where conditions permit it does confessedly set forth that which has no end. God is the eternal God. Rom. 16 : 26. His glory is eternal. 1 Pet. 5 : 10. The Holy Spirit is the eternal Spirit. Heb. 9 : 14. The kingdom of Christ is eternal. 2 Pet. 1 : 11. Some forty-five times in the New Testament the new life in Christ is called eternal life. In all these great messages interpreters are at one in the view that eternal means absolutely endless. Exactly the same term is seven times used in setting forth the abiding character of the consequences of unforgiven sin. It is surely forced interpretation that makes it mean endless when related to the rewards of righteousness, and rejects that meaning when the consequences of unforgiven sin are presented.

2. *There are sins for which no forgiveness is available.* "Whosoever shall blaspheme against the Holy Spirit hath never forgiveness, but is guilty of an eternal sin." Mark 3 : 29. Of certain transgressors it is said, "It is impossible to renew them unto repentance ; seeing they crucify to themselves the Son of God afresh, and put Him to an open shame." Heb. 6 : 6. "There is a sin unto death." For such prayer is unavailing. 1 John 5 : 16. Forgiveness is the divine way of escape from sin. Where it fails the consequences of transgression abide.

3. *For some men it were better had they never been born.* Judas Iscariot has a prominent place in this class. Mark 14 : 21. Many have been guilty of sins as great

as his, and must, in regard to this message, be classed as his fellows. Could such transgressors after any measure or period of punishment attain to life in Christ and His Kingdom, their birth and existence would in nowise be in vain. Had such possibilities of deliverance attended the future of His betrayer Jesus could not have been the author of such a declaration.

7. *What are the objections to the view that the finally impenitent will eventually be annihilated?*

The view that eventually the unsaved portion of humanity will pass out of existence and cease to be has a place among Christian teachers. The following is in brief the defence given to this view and objections to it.

1. *For humanity immortality has a place only in fellowship with Jesus Christ.* This claim involves the view that spirits are not by nature immortal. It is claimed that the Bible affords no proofs whatever that in separation from Christ immortality is a human heritage. With regard to this claim it is sufficient to say—1. The Bible nowhere teaches that the spirits of men confirmed in sin are not by nature immortal. If their is silence it as little proves their mortality as their immortality. 2. In the New Testament the resurrection is in the most intimate relation to immortality. They mutually require each the other. If there is immortality there must be a resurrection, and if there is a resurrection there must be immortality. While the resurrection of the unjust has a very subordinate place indeed in the word of God, still it is clearly taught. Dan. 12 : 2 ; John 5 : 28, 29 ; Acts 24 : 15. If immortality does not extend beyond the limits of Christ's spiritual kingdom for humanity why should the unsaved dead be raised again ? 3. In the judgment

the sentence passed upon unsaved humanity would naturally seem to involve an existence that abides. This sentence has already received attention.

2. *It is claimed that annihilation is in harmony with the Scripture teaching that the punishment of the lost is everlasting in character.* Their annihilation is to be endless. No more forever will they have a place in the universe of God. This claim in a sense is true. But annihilation is not the punishment the Holy Scriptures link to sin. The factors that enter into that punishment have already been considered. (See question 4.) Shame and everlasting contempt can have no place with non-existent spirits. Tribulation and anguish and torment cannot attend beings that are not. The sorrow that makes the outer darkness the place of weeping and gnashing of teeth does not seem to be in accord with this view. The wrath of God cannot abide where guilty souls are not present. Those who hold this doctrine make destruction the synonym of extinction. But it does not necessarily bear this signification. Destruction is ruin, and sin brings ruin wherever it rules. Spirits in the ruin of sin abound in the universe.

3. *It is claimed that endless suffering is not befitting under the moral government of God.* It is argued that it could have no mission. The sufferers cannot be improved by it. The righteous, having become confirmed in the image and character of God, can have no need of such an object lesson. The presence in the universe of such misery would be an abiding sorrow to the saints of God. Gehenna as an everlasting reality would be a blot upon creation. Some have claimed that only a vindictive God could permit the continuance of

such a place filled with suffering and woe. Such reasoning may seem very plausible. It is sufficient to answer that the point and angle of human vision on the earth do not qualify men to determine what will be fitting and worthy in God in His future dealings with sin. We may dismiss without question every thing derogatory to the character of God. His love and tenderness manifested in His dealings with saved humanity cannot be contradicted in His treatment of confirmed transgressors. The consequences awarded to sin will entirely harmonize with right and the necessities of the case. What they ought to be, and must be, only the allwise and holy and loving God can determine. Eternity with its experiences is itself for the present life an insoluble mystery. Those who believe in the final extinction of guilty and polluted spirits can shed no light upon the mysteries of the future. If annihilation is to come, why does it await a period in the dim and distant future, ages and ages beyond the judgment day? Such a duration of misery for unsaved humanity is commonly accepted by those who hold the view under consideration. Such long delay in the bringing about of extinction, if it is to come, would be attended with the same evils as those attributed to endless punishment and would have some peculiar to itself. Endless suffering as a doctrine is linked to that of the natural immortality of created spirits. Sweep this view away and there would seem no reason why human spirit should continue to exist beyond the time when the rejection of Christ has become fixed and final.

Under the limitations that characterize human life in the flesh, a spirit of dogmatism regarding the future consequences of sin is neither safe nor becoming. Our

responsibility has to do with a worthy interpretation of divine revelation regarding the subject. If in the light of that revelation we take as our standpoint the general judgment, and listen to the sentence pronounced upon those established in moral evil, and give a natural interpretation to the message embodying such sentence, we look in vain down the long vista of the coming ages for an end of the evil fruitage of sin. If either restoration or extinction is the goal it does not appear in sight. As the body of Christian teachers has been able to interpret the words of divine revelation, God holds out no hope for souls finally hardened in sin and established in the ways of transgression. If God withholds every shadow of hope, who among men can presume to encourage a faith in final deliverance? God will certainly bring good out of evil by adjusting the final consequences of sin to the welfare of the heirs of the kingdom of love, but the revelation of its method and process awaits its own time. "How shall we escape if we neglect so great a salvation?" Heb. 2 : 3.

CHAPTER XXV

THE FINAL REWARDS OF RIGHTEOUSNESS

1. *What is the Scripture teaching regarding the final deliverance of the righteous from all evil?*

We now come to study the goal of the spiritual life, the life that has its beginning and growth and perfection in Christ. Like the final consequences of sin this goal is reached beyond the general judgment. Then will the sons of God inherit the kingdom prepared for them from the foundation of the world. Matt. 25: 34. The rewards of that kingdom will include freedom from all forms of evil. Its contrast with conditions experienced upon the earth is strikingly illustrative of its glory. The spiritual life here has its varied experiences amid unfriendly environments. Through great tribulations men enter into the kingdom of God. The pathway to the ever larger life is one of suffering. There is a variety of disadvantages and difficulties in the flesh from which deliverance will be a great boon indeed. The following will suffice. 1. The bent within to sin. The inclination to listen to some Siren voice, to enter some forbidden path, to limit some activity prompted by duty and love, is one of the trials and dangers in the beginning of the life of God in the soul. When in heaven the full stature of manhood in Christ has been attained such bent or inclination will have no place. The abstract possi-

bility of sin may continue, but there will be no shadow of danger that it will ever find expression in the activities of that world. In the abstract it was possible that the tempted Christ should sin, otherwise temptation could not have been real, but there was absolute and abiding certainty that He would not transgress His Father's will. Saints in heaven will be as safe regarding the commission of sin as was or is their Lord. 2. Temptations will have no place. There will be no Satan to trouble with his wicked wiles and devices. Nothing in the heavenly world will ever wield an influence that could draw the heart from God. All its possessions indeed will serve to enhance devotion to the Triune God. 3. Suffering and sorrow will be unknown. God will have wiped away all tears. There shall be mourning and crying and pain no more. Bodies conformed to that of Christ will forever be free from everything that brings trying limitations. Waste and weakness and death will have come to an end. No unmet want will exist as a source of grief.

2. *What is the Scripture teaching with regard to heaven as the final home of the children of God?*

In the Holy Scriptures heaven is set forth as a real place, and as the abiding home of the saints. It is the place wherein God in largest measure unveils His glory, and its manifestation continues through the ages. It is where the glorified human Christ has His dwelling. Its location is involved in deepest mystery, but the way thither is our Lord Himself. The Bible presents several symbols illustrative of its glory.

1. *It is the spiritual Eden, or Paradise of God.* It is true the intermediate state has its paradise for redeem-

ed humanity. Before the day of his crucifixion ended the penitent thief found himself in that paradise with Christ. Luke 23 : 43. But the children of God bear all their possessions on with them to their final goal. So the paradise above, passes on into the eternal kingdom of glory. The earthly Eden affords an instructive and attractive picture of the spiritual home that abides. It was a garden of God's own planting. In it was found every tree pleasant to the sight, and good for food. It was a place of greatest beauty and richest fruitage. Living streams watered its vegetation and refreshed the dwellers therein. The tree of life in its midst secured freedom from disease and death. God's visits and revealed presence were its crowning glory. The heavenly Eden has all the spiritual realities of which the material good in the divinely planted garden on the earth was a shadow. It is in a far higher sense the dwelling place of God. The triumphant Christ is its tree of life, and the Holy Spirit is the river of life. It is a place where every want is met, and where fellowship with the Triune God is abundantly satisfying.

2. *It is the heavenly Canaan.* The patriarchs to whom in promise the earthly Canaan was given, and who pitched their tents therein, desired a better, that is a heavenly country. Heb. 11 : 16. Its excellencies seemed to suggest the presence in the heavens of possessions of infinitely greater value. Like the Canaan set apart for Israel, that which is above is given as an inheritance to the sons of God. While Israel was true to Jehovah the land of promise was a goodly country, flowing with milk and honey. Rain came in its season, and harvests were abundant. It was a land of health and plenty. Liberty

and safety were secured to its inhabitants. God was the guardian of their welfare. The heavenly Canaan is the inheritance of redeemed humanity. Its benefits are on an infinitely higher plane. It is the home of freedom and abundance and safety.

3. *It is the heavenly Jerusalem.* The heavenly home of saints is called the new Jerusalem. Rev. 21 : 2. Jerusalem in several things was a worthy type of that home. It was a center of immense wealth. Solomon filled it with riches. Gold was in greatest abundance and silver as common as stones. 1 Kings 10 : 27. It was a city of palaces. The heavenly city that John saw in vision on Patmos was Jerusalem the golden. Even the streets were paved with this precious metal. Its gates were of pearl. The earthly Jerusalem afforded the highest society of the land. It was the home of royalty and culture. It was the center of divine worship, and therein God in a peculiar sense had His dwelling place. So the society of the heavenly Jerusalem will be supremely satisfying. It is the home of all the sons of God, of all who bear His image and share His perfections. Mutual acquaintance and fellowship will be on the highest plane. Its friendships will be infinitely above any experienced on the earth, and all will share therein. It is pre-eminently the city of the Great King. "The city hath no need of the sun, nor of the moon, to shine upon it, for the glory of God did lighten it, and the Lamb is the light thereof." Rev. 21 : 2. The divine presence so fills the place that "the Lord God the Almighty and the Lamb, are the temple thereof." Rev. 21 : 22. Everywhere supreme love finds expression in continuous and worthy worship. All its inhabitants dwell in the secret place of the Most

High, and abide under the shadow of the Almighty. Out of the throne of God and the Lamb proceeds the river of the water of life. And on this side of the river and on that is the tree of life, bearing twelve manner of fruits, yielding its fruits every month. Rev. 22 : 1, 2. All such messages regarding the glory of heaven afford but an earthly picture of good things to come. They are a symbol only of the realities that await the sons and heirs of God and that will abide, but the excellencies of such realities will far exceed the earthly shadows that set forth their glory.

3. *What is the Scripture teaching regarding the perfected character of the saints in heaven?*

Righteousness itself is very largely the reward of righteousness. Its supreme excellence makes it such. Its value grows with its growth. In its nature it is harmony with the holiness of God and with the laws of His moral and spiritual kingdom. In its sweep it includes all the powers of the spirit wherein it dwells. When it has come to its own it bears unquestioning and unlimited sway over all attitudes and activities of its possessors. Righteousness in the concrete in mankind is life akin to that in God. In expands in the measure and glory of its virtues until it becomes a fullness of the life that abides. It throbs with inborn energies. Righteousness attains its goal in heaven. Perfected righteousness fits humanity for largest dealings with God and the things of His heavenly kingdom. In its light they come to know fully as they are known. 1 Cor. 13 : 12. In such righteousness human wills are wholly at one with that of God. All the plans of His great empire find full and glad acceptance. In the realm of completed

righteousness, love attains its heritage in the bosom of God and in the sons of the heavenly kingdom. John in the visions of Patmos saw the saints clothed in white raiment. Such raiment in symbol is righteousness finding expression in worthy activities. "It was given unto her (the Lamb's wife) that she should array herself in fine linen, bright and pure: for the fine linen is the righteous acts of the saints." Rev. 19: 8. Such attire signifies perfection of moral character. The robes of the saints in heaven have been washed and made white in the blood of the Lamb. Rev. 7: 14. They bear palms in their hands which serve to set forth their victory over all evil. Such perfection of character has a lofty place in the rewards of righteousness.

4. *What is the Scripture teaching regarding the society of heaven?*

In heaven all orders of holy creatures are bound together in one community in Christ. The coming of a dispensation of the fullness of times is foretold when will be summed up all things in Christ, the things in the heavens, and the things upon the earth. Eph. 1: 10. The Father, from whom every family in heaven and on earth is named, will bring all together in His Son. How numerous the orders of such holy beings are has not been revealed. All such will have a common spiritual life, though attained amid different environments and on conditions in adjustment to peculiar needs. It is likely that saved humanity alone will have reached its goal by the way of redemption and spiritual renewal and transformation. But all will be united to the eternal Son, who is the fountain of life for all rational creatures, and consequently a spiritual unity will characterize their

relationship to each other. Holy ones are drawn to holy ones whatever differences in origin and earlier history there may have been. Yet it will be a unity amid variety. There will doubtless be special affinities among those who, by a common pathway have reached their inheritance. John in vision saw human saints in a company by themselves. They will be peculiarly drawn together. Doubtless in that company, too, those who have had intimate mutual relations upon the earth, and who have lived and wrought and suffered and triumphed together will be special friends in heaven. Questionings with regard to mutual recognition seem out of place. In a spiritual sense creatures of God are not together unless there is mutual acquaintance and appreciation. If in relation to space saints are brought together what comfort can result if they are doomed to remain strangers to each other forever? 1 Thess. 4 : 13–18. Knowledge will be immeasurably enlarged when that which is perfect is come. That higher knowledge will certainly include satisfying acquaintance with fellow-heirs of eternal life. "I believe in the communion of saints" is a declaration in the common creed of Christendom that in its sweep includes the Church of the firstborn in heaven as well as upon the earth. Mutual acquaintance is an abiding necessity to such communion.

5. *What is the Scripture teaching with regard to the employment of the saints in heaven?*

Activity is a law of all life. This is pre-eminently true regarding that which is spiritual in character. God the Father of all spirits, "worketh hitherto." John 5 : 17. The Son of God works through the ages. The Triune God rests not from the service that maintains the ongoing

of the material and spiritual universe. The saints of God, in their measure, will forever share in divine energizings and activities. Such energizings will be Godward in continuous and worthy worship, and creatureward in mutual and needful ministrations. The rest of heaven will find expression in intense activity. It is the glory of finite spirits that in work alone they find their rest. Idleness is death to them. Angels are ministering spirits and will be such forever. The universe will somewhere continue to afford a sphere for their loving ministry. Thus as well will it be with saved humanity. Service forever will be a special reward for ministries fulfilled on earth. The lofty service of the saints, will be on a plane with their glorified character. That service is declared to be priestly and kingly in its nature. Priestly service is the highest rendered directly to God. It is both personal and representative in character. A priest has his own needs that only God can supply. But he has as well a constituency to serve in his approaches to God. Who compose that constituency we may not know now, but shall know hereafter. Kingly service is the highest rendered to fellow creatures. It comes as a reward for faithfulness in lowlier spheres, and because of enhanced ability resulting therefrom. "Thou hast been faithful over a few things, I will set thee over many things." Matt. 25 : 21. "Because thou hast been faithful in very little, have thou authority over ten cities." Luke 19 : 17. In the fulfilment of their high calling "the righteous shall shine forth as the sun in the kingdom of their Father." Matt. 13 : 43. In such lofty service shall the saints glorify their Lord and share His joy. "Enter thou into the joy of thy Lord."

Matt. 25 : 21. Such ministrations will largely condition the bliss of the heavenly life.

6. *What is the Scripture teaching with regard to the relation of the saints in heaven to God ?*

To all holy ones the supreme glory of heaven will be found in their intimate union and fellowship with the Triune God. There are very great and precious promises in the word of God regarding His presence with His people on the earth. " Lo, I am with you always, even unto the end of the world." Matt. 28 : 20. " If a man love me, he will keep my word : and my Father will love him, and we will come unto him, and make our abode with him." John 14 : 25. " Ye know Him (the Holy Spirit) ; for He abideth with you, and shall be in you." John 14 : 17. Christ in His people is the hope of glory. Col. 1 : 27. These wonderful promises find fulfillment wherever received and trusted. But the revelations of God and the experience of fellowship with Him in heaven will be so far in advance of aught known upon the earth that to be " at home in the body " is to be " absent from the Lord." 2 Cor. 5 : 6. Absence from Christ is absence from the Triune God. Christ is the light of the world, and is called " the Sun of righteousness." Mal. 4 : 2 ; John 8 : 12. But as compared with the light with which He will flood the eternal city He is for His saints on the earth only " the Morning Star." Rev. 2 : 28 ; 22 : 16. The light He now gives is but the harbinger of the heavenly day. There in the highest sense those given to Christ will be with Him and behold His glory. John 17 : 24. There He will give to His own a supreme revelation of the Father. John 16 : 25. In the present world with reference to God " we see in a mirror darkly, but then

face to face: now we know in part; but then shall we know fully." 1 Cor. 13: 12. "They shall see His face and His name shall be on their foreheads." Rev. 22: 4. God's imparted name signifies the reproduction of His character in His children. Their likeness to God in holiness and love fits them for the vision of His face. The vision of God's face is the vision of His unveiled glory. Such holy vision ever attends supreme divine fellowship. In such experience of union with the Triune God He Himself, in the highest sense, becomes the inheritance of His people. Well may each say, "The lines are fallen unto me in pleasant places; yea I have a goodly heritage." The goal of the spiritual life is supremely satisfying.

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